



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

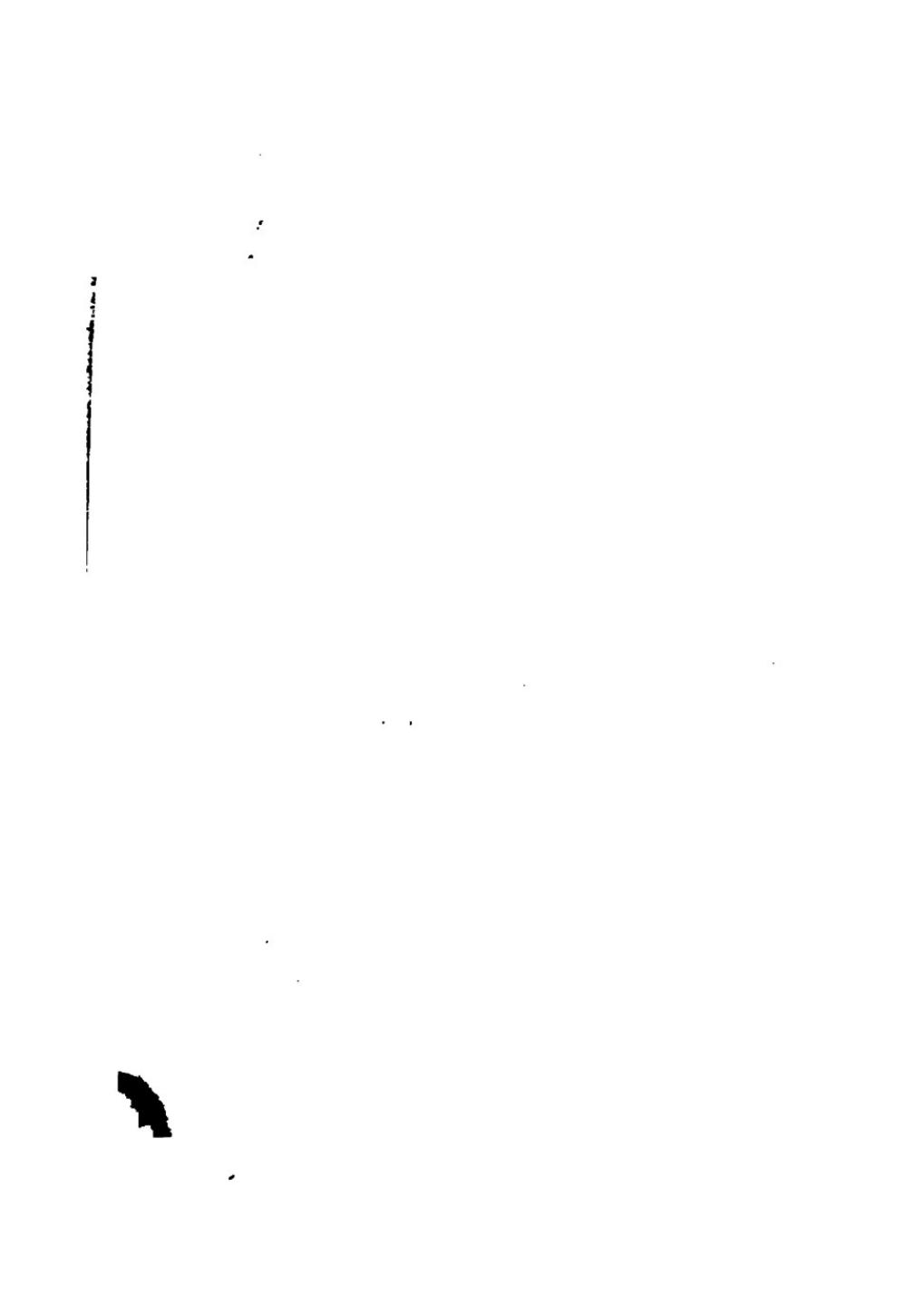
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C. A. P. PRESER:

2936-J-16

2936. f. 16





Clarendon Press Series

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED

WITH INTRODUCTION AND ENGLISH NOTES

BY

LEWIS CAMPBELL, M.A., LL.D.

Professor of Greek in the University of St. Andrews

AND

EVELYN ABBOTT, M.A.

Balliol College, Oxford

OEDIPUS COLONEUS

¶ x fnd

AT THE CLARENDON PRESS

M DCCC LXXIV.

[All rights reserved]



London
MACMILLAN AND CO.



PUBLISHERS TO THE UNIVERSITY OF
Oxford

A D V E R T I S E M E N T.

THE present edition of Sophocles is intended for the use of boys in the upper forms of schools. It is founded upon the larger edition in course of publication by the Clarendon Press. The text is the same, with very few exceptions, but the notes have been changed and recast to suit the needs of younger readers, for whom the simple and compendious explanation of the meaning must mainly be kept in view. Discussions on the text and observations on metre have been omitted as unnecessary, though in some instances attention is drawn to probable corruption of the reading as a source of difficulty. In order to obtain the dogmatic certainty necessary in teaching boys, a decisive explanation has been given of some passages which the Editors are far from considering to be beyond question, and the most prominent construction has been singled out when the full interpretation would acknowledge more than one. In the Introductions, and occasionally in the Notes, attention has been drawn to the art of Sophocles, in the hope that an interest may be awakened in this subject. Such observations are also necessary to a complete understanding of the author, for the

difficulties of Sophocles are not merely owing to the subtle delicacy of his language: it is often hard to breathe the fine air in which his genius lives, and appreciate in all its depth and nobleness a species of art at once so pathetic and intellectual.

The plays will be published regularly at short intervals.

Oct. 1, 1873.

ΟΙΔΙΠΟΤΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΣΕΝΟΣ.

ΧΟΡΟΣ Ἀττικῶν
γερόντων.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.
ΑΙΓΑΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ή τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν
σμικρὸν μὲν ἔξαιτοῦντα, τοῦ μικροῦ δὲ τις
μείον φέροντα, καὶ τόδ' ἔξαρκοῦν ἐμοί.
στέργειν γὰρ αἱ πάθαι με χῶρονς ξυνῶν
μακρὸς διδάσκει καὶ τὸ γεννάον τρίτον.
ἀλλ', ὁ τέκνον, θάκησιν εἴ τινα βλέπεις,
ἢ πρὸς βεβήλους ἢ πρὸς ἀλσετιν θεῶν,
στῆσόν με καξείδρυσσον, ὡς πυθοίμεθα
ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἡκομεν
ξένοι πρὸς ἀστῶν, ἀν δ' ἀκούσωμεν τελεῖν.

5

το

ΑΝΤΙΓΟΝΗ.
πάτερ ταλαιπωρὸς Οἰδίπους, πύργοι μὲν οἱ
πόλιν στέγουσιν, ὡς ἀπ' ὅμμάτων, πρόσω·
χῶρος δὲ δᾶς ἵρος, ὡς ἀπεικάσαι, βρύσων
δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δὲ
εἴσω κατ' αὐτὸν εὐστομοῦντος ἀηδόνες.
οὐ κῶλα κάμψον τοῦδε ἐπ' ἀξέστουν πέτρου·
μακρὰν γὰρ ὡς γέροντι προνιστάλης ὄδον.

15

το

- ΟΙ. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλὸν.
ΑΝ. χρόνου μὲν οὖνεκ' οὐ μαθέν με δεῖ τόδε.
ΟΙ. ἔχεις διδάξαι δή μοι ὅποι καθέσταμεν;
ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.
ΟΙ. πᾶς γάρ τις ηὗδα τοῦπό γ' ἡμὶν ἐμπόρων.
ΑΝ. ἀλλ' ὅστις δὲ τόπος ἡ μάθω μολούσά ποι;

25

- ΟΙ. ναὶ, τέκνου, εἴπερ ἐστὶ γ' ἔξοικήσιμος.
 ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἶομαι δὲ δεῦ
 οὐδέν· πέλας γὰρ ἄνδρα τόνδε οὐν ὅρῳ.
 ΟΙ. ἡ δεύτερη προσττείχοντα καξορμώμενον;
 ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
 εὑκαρπὸν ἐστιν, ἔννεφον, ὡς ἀνήρ ὅδε.
 ΟΙ. ὁ ξεῖνος, ἀκούων τῆσδε τῆς ὑπέρ τοῦ ἐμοῦ
 αὐτῆς θρόνωσης οὐνεχὸν ἡμῖν αὔστος
 σκοπὸς προστήκεις τὸν ἀδηλούμεν φράσαι,

30

35

ΣΕΝΟΣ.

- πρίν νυν τὰ πλείον’ ιστορεῖν, ἐκ τῆσδε ἔδρας
 ἔξελθε· ἔχεις γὰρ χῶρον οὐχ ἀγνὸν πατεῖν.
 ΟΙ. τίς δὲ ἐσθί δικαιοσύνη;
 ΣΕ. ἀδικτος οὐδὲ οἰκητός. αἱ γὰρ ἔμφοβοι
 θεαὶ σφῷ ἔχουσι, Γῆς τε καὶ Σκότου κόραι.
 ΟΙ. τίνων τὸ σεμνὸν ὄνομα· διν εὐέξαιρην κλύνων;
 ΣΕ. τὰς πάνθ' ὁρώσας Εὔμενίδας δὲ γ' ἐνθαδὲ διν
 εἴποι λεώς νιν· μῆλα δὲ ἀλλαχοῦ καλά.
 ΟΙ. ἀλλ' ἵλεψε μὲν τὸν ἱκέτην δεξαίατο,
 διστὸν οὐχ ἔδρας γῆς τῆσδε διν ἔξελθοιμεν· ἔτι.
 ΣΕ. τί δὲ ἐστὶ τοῦτο; ΟΙ. Ξυμφορᾶς ξύνθημ' ἐμῆς.
 ΣΕ. ἀλλ' οὐδὲ μέντος τούτουσιτάναι πολεως
 δίχ' ἐστὶ θάρσος, πρίν γ' διν ἐνδείξω τί δρῶ.
 ΟΙ. πρός νυν θεῶν, ω̄ ξεῖνε, μή μ' ἀτιμάσῃς,
 τοιόνδε ἀλήτην, διν σε προστρέπω φράσαι.
 ΣΕ. σήμαινε, κούκις ἀτιμος ἔκ γ' ἐμοῦ φανεῖ.
 ΟΙ. τίς [δέ] ἐσθί δικαιοσύνης δῆτ' εἰν φέ βεβήκαμεν;
 ΣΕ. δος οἰδα κάγω πάντ' ἐπιστήσει εκλύων.
 χῶρος μὲν ἵρος πᾶς δός ἐστι· ἔχει δέ νιν
 σεμνὸς Ποσειδῶντος ἐν δέ δικαιοσύνης θεὸς
 Τιτάνων Προμηθεύς· διν δὲ ἐπιστείβεις τόπον
 χθονὸς καλεῖται τῆσδε χαλκόποιος ὄδος,
 ἔρεισμον· Ἀθηνῶν οἱ δέ πλησίοι γύναι
 τόνδε ἴπποτόν Καλωνὸν εὐχορταστικόν

40

45

50

55

- ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα
τὸ τοῦδε κοινὸν πάντες ὀνομασμένοι.
τοιαῦτά σοι ταῦτ' ἔστιν, δὲ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.
- ΟΙ. ἡ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γένεται.
ΟΙ. ἄρχει τις αὐτῶν, ἢ ποτὲ πλήθει λόγος;
ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδε ἄρχεται.
ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
ΞΕ. Θησεὺς καλεῖται, τοῦ πρὸν Αἰγαίως τόκος.
ΟΙ. ἀρ' οὖν τις αὐτῷ πομπὸς ἐξ ὑμῶν μολοι;
ΞΕ. ὡς πρὸς τί, λέξων ἡ καταρτύσων, μολοι;
ΟΙ. ὡς ἀν προσαρκῶν μικρὰ κερδάνη μέγα.
ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;
ΟΙ. δοῦ ἀν λέγωμεν πάνθ δρῶντα λέξομεν.
ΞΕ. οἰσθ', δὲ ξέν', ὡς νῦν μὴ σφαλῆς; ἐπείπερ εἰ
γενναῖος, ὡς ίδύντι, πλὴν τοῦ δαίμονος,
αὐτοῦ μέν, οὐπερ κάφανης, ἔως ἐγὼ
τοῦσδε ἐνθάδε αὐτοῦ μὴ κατ' ἄστυ δημόταις
λέξω τάδε ἀλθών. οἴδε γάρ κρινοῦσί σοι
ἡ χρή σε μίμικειν, ἡ πορεύεσθαι πάλιν.
ΟΙ. δὲ τέκνου, ἡ βέβηκεν ἡμὶν δὲ ξένος;
ΑΝ. βέβηκεν, δοστε πᾶν ἐν ἡσύχῳ, πάτερ,
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
ΟΙ. δὲ πότιναι δεινῶπες, εὐτε νῦν ἔδρας
πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
Φοίβῳ τε κάμοι μὴ γένησθε ἀγνώμονες,
δε μοι, τὰ πόλλα' ἐκεῖν' δτ' ἐξέχρη κικά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἀλθόντι χώραν τερμίαν, όπου θεῶν
σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκήσατα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μὲν ἀπῆλασαν
- 60
- 65
- 70
- 75
- 80
- 85
- 90

σημεῖα δὲ ηὗειν τῶνδέ μοι παρηγγύα,
ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας.
ἔγνωκα μέν νυν ὡς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπεις οὐ πιστὸν ἐξ ὑμῶν πτερὸν
ἐξῆγαγ' εἰς τόδε ἀλσος. οὐ γάρ ἀν ποτε
πρώταισιν ὑμίν ἀντέκυρσ' ὁδοιπορῶν,
νήφων ἀσίνοις, καπὶ σεμνὸν ἔζόμην
βάθρον τόδε ἀσκέπαρνον. ἀλλά μοι, θεαί,
βίου κατ' ὄμφας τὰς Ἀπόλλωνος δότε
πέρασιν ἦδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειώνως ἔχειν ἀεὶ
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
ἴτ', δὲ γλυκεῖαι παῖδες ἀρχαίουν Σκότου,
ἴτ', δὲ μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδε ἄθλιον
εἴδωλον· οὐ γάρ δὴ τό γ' ἀρχαῖον δέμας.

95

100

105

110

ΑΝ. σίγα. πρδρένονται γάρ οἵδε δή τινες
χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἀλσος, τῶνδε ἔως ἀν ἐκμάθω
τίνας λόγους ἔρουνται. ἐν γάρ τῷ μαθεῖν
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

115

ΧΟΡΟΣ.

στρ. δρα. τίς ἄρ' ἦν; ποῦ ναίει;
ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων
δ πάντων ἀκορέστατος;
προσπεύθου, λεῦσσέ νιν,
προσδέρκου πανταχῆ.
πλανάτας πλανάτας τις δ πρέσβυς, οὐδὲ
ἔγχωρος· προσέβα γάρ οὐκ
ἄν ποτ' ἀστιβές ἀλσος ἐσ
τᾶνδε ἀμαμακετᾶν κορᾶν,
ἄς τρέμομεν λέγειν,

117

120

125

- καὶ παραμειβόμεσθ̄ ἀδέρκτως,
ἀφώνως, ἀλόγως τὸ τᾶς
εὐφήμου στόμα φροντίδος
ἴεντες· τὰ δὲ νῦν τιν' ἡκειν
λόγος οὐδὲν ἀξονθ̄,
διν ἐγώ λεύσσων περὶ πᾶν οὕπω
δύναμαι τέμενος
γνῶναι ποῦ μοί ποτε ναίει.
ΟΙ. οδὸς ἔκεινος ἐγώ· φωνῇ γάρ ὁρῶ,
τὸ φατιζόμενον.
- ΧΟ. Ιὼ Ιὼ,
δεινὸς μὲν ὅραν, δεινὸς δὲ κλύειν.
ΟΙ. μή μ', ἵκετεύω, προσθίητ' ἄνομον.
ΧΟ. Ζεῦ ἀλεξῆτορ, τί ποθ̄ δ πρέσβυς;
ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
πρότης, ω τῆσδε ἔφοροι χώρας.
δηλῶ δὲ οὐ γάρ ἀν δωδεκάτησ
δημασιν εἰρπον
κάπι σμικροῖς μέγας ὥρμουν.
ΧΟ. ἀντ. ἐ ἔ, ἀλαῶν ὀμμάτων
δρα καὶ ἡσθα φυτάλμος, δυσαίων;
μακραίων τέ *γ' ἐπεικάσαι.
ἄλλ' οὐ μάλι ἔν γ' ἐμοὶ
προσθήσεις τάσδε ἀράς.
περῆς γάρ
περῆς· ἀλλ' ἵνα τῷδε ἐν ἀ-
φθέγκτῳ μὴ προπέσῃς νάπει
ποιάειται, κάθυδρος οὐδὲ
κρατήρ μειλιχίων ποτῶν
ῥεύματι συντρέχει,
τῶν, ἔρεινε πάμμορ', εὖ φύλαξαι·
μετάσταθ̄, ἀπόβαθ̄. πολ-
λὰ κελευθος ἐρατύει
κλύεις, ω πολύμοχθ̄ ἀλάτα;
- 130
- 135
- 140
- 145
- 149
- 152
- 155
- 160
- 165

- λόγον εἴ τιν' ἔχεις
 πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάσι,
 ἵνα πᾶσι νόμος,
 φώνει· πρόσθεν δὲ ἀπερύκου.
- OI. θύγατερ, ποῖ τις φροντίδος Ἐλθοι; 170
 AN. ὁ πάτερ, ἀστοῖς ἵσα χρῆ μελετᾶν,
 εἰκοντας δὲ κούκ ἄκοντας.
- OI. πρόσθιγέ νύν μου. AN. ψαύω καὶ δῆ.
 OI. δέξιοι, μὴ δῆτ' ἀδικηθῶ
 σοι πιστεύσας καὶ μεταναστάς. 174
 XO. οὗ τοι μήποτέ σ' ἐκ τῶνδ' ἐδράνων,
 δέ γέρον, ἄκοντά τις δέξι.
 OI. στρ. ἔτ' οὖν; [ἔτι προβῶ;] XO. ἐπίβαινε πόρσω. 178
 OI. ἔτι; XO. προβίβαζε, κούρα,
 πρόσω· σὺ γάρ δίεις.
 AN. ἔπειο μάν, ἔπει τῶδ' ἀμαυρῷ
 κώλῳ, πάτερ, δέ σ' ἄγω. * *
 τολμα ἔξεινος ἐπὶ ἔξεινης,
 δὲ τλάμον, δ τι καὶ πόλις 185
 τέτροφεν ἄφιλον ἀποοτυγεῦν
 καὶ τὸ φίλον σέβεσθαι.
- OI. ἄγε νῦν σύ με, παῖ,
 ἵν' ἀν εὐσεβίας ἐπιβαίνοντες
 τὸ μὲν εἴποιμεν, τὸ δὲ ἄκούσαιμεν,
 καὶ μὴ χρείᾳ πολεμῶμεν. 190
 XO. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου
 βήματος ἔξω πόδα κλίνῃς.
 OI. ἀντ. οὐτως; XO. ἀλισ, ὡς ἄκονεις.
 OI. ἡ σθῶ; XO. λέχριος γ' ἐπ' ἄκρων 195
 λᾶος βραχὺς δικλάσας.
 AN. πάτερ, ἔμδυν τόδε· ἐν ἡσυχίᾳ
 βάσει βάσιν ἄρμοσαι,
 OI. ίώ μοί μοι.
 AN. γεραιῶν ἐς χέρα σῶμα σὸν 200

- προκλίνας φιλίαν ἐμάν.
 ΟΙ. ὅμοι δύσφρονος ἄτας.
 ΧΟ. ὁ τλάμων, ὅτε νῦν χαλᾶς,
 αὐδασον, τίς ἔφυς βροτῶν;
 τίς δὲ πολύπονος ἄγει; τίν' ἀν
 σοῦ πατρίδ' ἐκπυθοίμαν;
- ΟΙ. ὁ ξένοι,
 ἀπόπτολις· ἀλλὰ μῆ,
 ΧΟ. τί τόδ' ἀπενέπεις, γέρον;
 ΟΙ. μὴ μὴ μὲν ἀνέρη τίς εἰμι,
 μηδὲ ἐξετάσῃς πέρα ματεύων.
- ΧΟ. τί τόδε; ΟΙ. δεινά φύσις. ΧΟ. αὖθα.
 ΟΙ. τέκνου, ὅμοι, τί γεγώνω;
 ΧΟ. τίνος εἰ σπέρματος, ὁ ξένε, φώνε, πατρόθεν;
- ΟΙ. ὅμοι ἐγώ, τί πάθω, τέκνουν ἐμόν;
 ΑΝ. λέγε, ἐπειπερ ἐπ' ἔσχατα βαίνεις.
 ΟΙ. ἀλλ' ἐρώ οὐ γάρ ἔχω κατακρυφάν.
 ΧΟ. μακρὰ μέλλεις, ἀλλὰ τάχυνε.
- ΟΙ. Λαιὸν ἵστε τὸν ἀπόγονον; ΧΟ. Ιοὺς Ιού.
 ΟΙ. τό τε Λαβδακιδῶν γένος; ΧΟ. ὁ Ζεὺ.
 ΟΙ. ἀθλιον Οἰδιπόδων; ΧΟ. σὺ γάρ δόδε εἶ;
 ΟΙ. δέος ἵσχετε μηδὲν δοσ' αὐδῶ.
 ΧΟ. ὡς ὡς. ΟΙ. δύσμορος. ΧΟ. ὡς.
- ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;
 ΧΟ. ἔξω πόρσω βαίνετε χώρας.
 ΟΙ. δὲ ὑπέσχεποι καταθήσεις;
 ΧΟ. οὐδεὶν μοιρίδια τίσις ἔρχεται
 δων προπάθη τὸ τίνειν ἀπάτα δ' ἀπά-
 ταις ἐτέραις ἐτέρα παραβαλλομέ-
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
 χειν. σὺ δὲ τῶνδε ἐδράνων πάλιν ἐκτοπος
 αὐθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
 μή τι πέρα χρέος
 ἐμῷ πόλει προσάψῃς.

ΑΝ. ως ξένοι

αἰδόφρονες, ἀλλ' ἐπεὶ
γεραὸν [Ἄλλων] πατέρα τόνδ' ἔμον
οὐκ ἀνέτλατ' ἔργων
ἀκόντων ἀνοντες αὐδάν,
ἀλλ' ἔμε τὰν μελέαν, ἵκετεύομεν, ως ξένοι, οἰκτείραθ', Δ
πατρὸς ὑπὲρ τοῦμοῦ μόνου ἀντομαι,
ἀντομαι οὐκ ἀλαοῖς προσορωμένα
ὅμμα σὸν ὅμμασιν, ως τις ἀφ' ἄμματος
ὑμετέρουν προφανεῖσα, τὸν ἀδιλιον
αἰδοῦνς κύρωσαι· ἐν ὑμῖν γὰρ ως θεῷ
κείμεθα τλάμονες· ἀλλ' ἵτε, νεύσατε τὰν ἀδύκητον χάριν·
πρός σ' δὲ τι σοι φίλοιν ἐκ σέθεν ἀντομαι,
ἡ τέκνου, ή [λέχος], ή χρέος, ή θεός.
οὐ γὰρ ἴδοις ἀναθρῶν βροτῶν,
δοτεις ἄν, εἰ θεδις ἄγοι,
ἐκφυγεῖν δύναιτο.

240

245

250

255

260

265

270

ΧΟ. ἀλλ' ἵσθι, τέκνον Οἰδίποιν, σέ τ' ἐξ ἵσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν·
τὰ δὲ ὅθεν τρέμοντες οὐ σθένομεν ἀν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.

ΟΙ. τὶ δῆτα δόξῃς, ή τὶ κληδόνος καλῆς

μάτην ῥεούσης ὠφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἵας τε καὶ μόνας ἀρκεῖν ἔχειν;
κάμοιγε ποῦ ταῦτ' ἔστιν, οἵτινες βάθρων
ἐκ τῶνδε μὲν ἐξάραντες εἰτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε
σῶμ' οὐδὲ τἄργα τάμ'· ἐπεὶ τά γ' ἔργα μουν
πεπονθότ' ἔστι μᾶλλον ή δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρέη λέγειν,
διν οὐνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
ἔξιδα. καίτοι πῶς ἐγὼ κακὸς φύσις,

δστις παθών μὲν ἀντέδρων, ὅστ' εἰ φρονῶν
ἐπρασσον, οὐδὲν δὲν ὁδὸς ἐγκυνόμην κακός;
νῦν δὲν οὐδὲν εἰδὼς ίκόμην νέντοις
νέφος δὲν δὲν ἔπασχον, εἰδότων ἀπώλλυμην.
ἀνθρώπων μὲν ίκνούματα πρὸς θεῶν ήμᾶς, ξένοι,
θεσπερ με κάνεστήσαθ, διδε σώσατε,

καὶ μὴ θεοὺς τιμῶντες είτα τοὺς θεοὺς
μοίραις ποιεύσθε μηδαμῶς· ἡγείσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὔσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δὲ του

μῆτρα γενέσθαι φωτὸς ἀνοσίου βροτῶν.

ξὺν οἷς σὺ μὴ καλύπτε τὰς εὐδαίμονας
ἔργοις Ἀθήνας ἀνοσίους ὑπηρετῶν.

ἀλλ' ὁσπερ ἐλαβεῖς τὸν ίκέτην ἔχέγγυον,
ρύνου με κάκφύλασσε· μηδέ μου κάρα

τὸ δυσπρόσποτον εἰσορόν ἀτιμάστης.

ἥκω γάρ ιερὸς εὐσεβῆς τε καὶ φέρων
δηησιν ἀστοῖς τοῖσθ· ὅταν δὲ δ κύριος

παρῇ τις, ήμῶν δστις ἐστὶν ἡγεμῶν,
τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ

μεταξὺν τούτου μηδαμῶς γίγνουν κακός.

ΧΟ. ταρβεῖν μέν, δ γεραιέ, τάνθυμήματα
πολλή στ' ἀνάγκη τάπτε σοῦ· λόγοισι γάρ
οὐκ ὀνόμασται βραχέσσι. τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

ΟΙ. καὶ ποὺ στ' δ κραίνων τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπός δέ μι,
δις κάμε δεῦρ' ἐπεμπεν, οἶχεται στελῶν.

ΟΙ. ἡ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἡ φροντίδ' ἔξειν αὐτὸν, δστ' ἐλθεῖν πέλας;

ΧΟ. καὶ κάρθ, ὅταν περ τοῦνομ' αἴσθηται τὸ σόν.

ΟΙ. τίς δὲ στ' δ κείνῳ τοῦτο τοῦπος ὀγγελῶν;

ΧΟ. μακρὰ κέλευθος· πολλὰ δὲ μπόρων ἐπη
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος ἀλλων,

275

280

285

290

295

300

- θάρσει, παρέσται. πολὺ γάρ, δὲ γέρον, τὸ σὸν
δῖνομα διήκει πάντας, ὅπετε κεὶ βραδὺς
εῦδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
- OI. ἀλλ' εὐτυχῆς ἵκεσθαι τῇ θάσῳ πόλει
ἔμοι τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
- AN. δὲ Ζεῦ, τί λέξω; παῖ φρενῶν ἔλθω, πάτερ;
- OI. τί δὲ ἔστι, τέκνον Ἀντιγόνη; AN. γυναῖκ' δρῶ
στείχουσαν ἡμῶν δασσον, Αἰτναίας ἐπὶ³¹⁰
πώλου βεβῶσαν κρατὶ δὲ ἥλιοστερής
κυνῆ πρόσωπα Θεοσσαλίς νιν ἀμπέχει.
τί φῶ;
- ἄρ' ἔστι; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾶ;
καὶ φημὶ κάποφημι καὶ ἔχω τί φῶ.
τάλαινα,
οὐκ ἔστιν ἀλλῃ. φάιδρὰ γοῦν ἀπὸ δημάτων
σταίνει με προστείχουσα· σημαίνει δὲ
μόνης τόδε ἔστι δῆλον Ἰσμήνης κάρα.
- OI. πῶς εἴπας, δὲ παῖ; AN. παῖδα σήν, ἐμὴν δὲ δρᾶν
δημαρμον. αὐτῷ δὲ αὐτίκ' ἔξεστιν μαθεῖν.
- ΙΣΜΗΝΗ.
- δὲ δισσὰ πατρὸς καὶ καστρίγνητος ἔμοι
ἥδιστα προσφωνήμαθ, ὡς ὑμᾶς μόλις
εὐροῦνσα λύπη δεύτερον μόλις βλέπω.
- OI. δὲ τέκνον, ἦκεις; IS. δὲ πάτερ δύσμοιρ' δρᾶν.
- OI. δὲ σπέρμ' δημαρμον. IS. δὲ δυσάθλιαι τροφαῖ.
- OI. τέκνον, πέφηνας; IS. οὐκ ἀνευ μόχθου γέ μοι.
- OI. πρόσγκυανσον, δὲ παῖ. IS. θιγγάνω δυσῶν δμοῦ.
- †OI. ἢ τῆσδε κάμοῦ; IS. δυσμόρου δὲ ἐμοῦ τρίτης.†
- OI. τέκνον, τί δὲ ἥλθες; IS. σῆ, πάτερ, προμηθίᾳ.
- OI. πότερα πόθοισι; IS. καὶ λόγοις γ' αὐτάγγελος,
ξὺν φέπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
- OI. οἱ δὲ αὐθόμαρμοι ποῖ νεανίαι πονεῖν;
- IS. εἴσοντες οὐπέρ εἰσι· δεινὰ δὲ κείνοις τὰ νῦν.
- OI. δὲ πάντ' ἔκεινα τοῖς ἐν Αἰγύπτῳ νόμοις
- 315
- 320
- 325
- 330
- 335

- φύσιν κατεικασθέντε καὶ βίου τροφάς·
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν Ιστουργοῦντες, αἱ δὲ σύνυμοι
 τᾶξιν βίου τροφεῖα πορσύνουσ' ἀεί.
 340
- σφῆν δ', ω τέκν', οὓς μὲν εἰκὸς ἦν πονεῦν τάδε,
 κατ' οἴκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἀντ' ἐκείνων τάμα δυστήνου κακὰ
 ὑπερπονέοντον. ἡ μὲν ἔξ ὅτου νέας
 τροφῆς ἐληξε καὶ κατίσχυσε δέμας,
 δεὶ μεθ' ἡμῶν δύσμορος πλανωμένη,
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἄγριαν
 ὅλην ἀστος τηλέπους τ' ἀλωμένη,
 πολλοῖσι δ' ὅμβροις ἡλίου τε καύμασι
 μοχθοῦσα τλήμων δεύτερ' ἡγεῖται πᾶ τῆς
 οἴκοι διατῆς, εἰ πατήρ τροφὴν ἔχοι.
 345
- σὺ δ', ω τέκνουν, πρόσθεν μὲν ἐξίκουν πατρὶ¹
 μαντεῖ ἁγουσα πάντα, Καδμείων λάθρα,
 δ τοῦδ' ἔχρήσθη σώματος, φύλαξ τέ μουν
 πιστῇ κατέστης, γῆς δτ' ἐξηλαυνόμην·
 350
- νῦν δ' αὖ τὼν ἦκεις μύδον, Ἰσμήνη, πατρὶ¹
 φέρουσα; τίς σ' ἐξῆρεν οἰκοθεν στόλος;
 ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοδα, μὴ οὐχὶ δεῦμ' ἐμοὶ φέρουσά τι.
 360
- ΙΣ. ἐγὼ τὰ μὲν παθήμασθ' ἀπαθον, πάτερ,
 ζητούσα τὴν σὴν ποὺ κατοικοῦης τροφήν,
 παρεῖσ' ἔστω. διს γὰρ οὐχὶ βούλομαι
 πονοῦστά τ' ἀλγεῦν καὶ λέγονού ἀνθεις πάλιν.
 δ δ' ἀμφὶ τοὺν σῶν δυσμόροιν παίδων κακὰ
 365
- νῦν ἔστι, ταῦτα σημανοῦσ' ἐλήλυθα.
 πρὸν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντί τε
 θρόνους ἔασθαι μηδὲ χραινεσθαι πολιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἵ κατέσχε τὸν σὸν ἄδηλιον δόμον
 νῦν δ' ἐκ θεῶν τους καξ * ἀλειτηρού φρενὸς
- 370

εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε τεγενηθέντα Πολυνέκη θρόνων
ἀποστερίσκει, κάξελήλακεν πάτρας.

375

δ' ὁς καθ' ἡμᾶς ἐσθ δ πληθύνων λόγος,
τὸ κοῦλον Ἀργος βάσ φυγάς, προσλαμβάνει
κῆδος τε καιῶν καὶ ἔννασπιστὰς φίλους,
ώς αὐτίκ' Ἀργος ἡ τὸ Καδμείον πέδουν
τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, δ πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς δηοι θεοί
πόνους κατοικιοῦσιν οὐν ἔχω μαθεῖν.

380

- ΟΙ. ήδη γάρ ἔσχεις ἐλπίδ' ώς ἐμού θεούς
δραν τω' ἔξειν, διστε σωθῆναι ποτε;
ΙΣ. ἔγωγε τούς νῦν γ', δ πάτερ, μαπτείμασιν,
ΟΙ. ποίουσι τούτοις; τί δὲ τεθέσπισται, τέκνον;
ΙΣ. σὲ τούς ἔκει ἡητητὸν ἀνθρώποις ποτε
θανόντ' ἔστεσθαι ἔντα τ' εὐσοίας χάριν.

385

- ΟΙ. τίς δ' ἀν τοιοῦδ' [ἐπ'] ἀνδρὸς εὖ πράξειεν ἀν;
ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
ΟΙ. δτ' οὐκέτ' εἰμι, τηνικαῦτ' ἄρ' εἴμι ἀνήρ;
ΙΣ. νῦν γάρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ἄλλυσσαν
ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον δις νέος πέσῃ.
ΙΣ. καὶ μὴν Κρέοντά γ' ἵσθι σοι τοῖτων χάριν
ηξοντα βαιοῖ κούχι μυρίου χρόνου.
ΟΙ. δπως τί δράσῃ, θύγατερ; ἔρμήνευέ μοι.
ΙΣ. ως σ' ἄγχι γῆς στήσωσι Καδμείας, δπως
κρατῶσι μέν σου, γῆς δὲ μὴ ὕβαίνης ὄρων.
ΟΙ. ή δ' ὀφελησις τίς θύραισι κειμένου;

390

- ΙΣ. κείνοις δ τύμβος δυστυχῶν δ σδε βαρύς.
ΟΙ. κάνευ θεού τις τοῦτο γ' ἀν γρώμῃ μάθοι.
ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδὲν ἀν σαντοῦ κρατῆς.

395

400

405

- ΟΙ. ή καὶ κατασκιῶσι Θηβαίᾳ κόνει ;
 ΙΣ. ἀλλ' οὐκ ἐῇ τοῦμφυλον αἰμά σ', δὲ πάτερ.
 ΟΙ. οὐκ ἄρ' ἔμου γε μὴ κρατήσωσιν ποτέ.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμεῖοις βάρος.
 ΟΙ. ποίας φανείσης, δὲ τέκνου, συναλλαγῆς ;
 ΙΣ. τῆς σῆς ὑπὸ δργῆς, σοὶς ὅταν στῶσιν τάφοις. 410
 ΟΙ. δὲ ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνου ;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἔστιας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ ;
 ΙΣ. ὡς φασιν οἱ μολόντες εἰς Θῆβης πέδον.
 ΟΙ. παίδων τις οὖν ἥκουσε τῶν ἐμῶν τάδε ;
 ΙΣ. ἄμφω γ' δομοίως, κάξεπίστασθον καλῶς.
 ΟΙ. καθ' οἱ κάκιστοι τῶνδε ἀκούσαντες πάρος
τούμοιν πόθον προσθεντο τὴν τυραννίδα ;
 ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ. φέρω δὲ δμως.
 ΟΙ. ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην
ζριν κατασβέσσειαν, ἐν δὲ ἐμοὶ τέλος 420
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
ἥς νῦν ἔχοντας κάπαναιροῦνται δόρυ·
ώς οὕτ' ἀν δὲ νῦν σκῆπτρα καὶ θρόνους ἔχει
μείνειν, οὕτ' ἀν οὐξεληλυθώς πάλιν
ἔλθοι ποτ' αὐθις· οἵ γε τὸν φύσαντ' ἐμὲ
οὔτως ἀτίμως πατρίδος ἔξωθούμενον
οὐκ ἔσχον οὐδὲ ήμυναν, ἀλλ' ἀνάστατος
αὐτοῖν ἐπέμφθην κάξεκηρύχθην φυγάς.
 εἴποις δὲ νῷς θέλοντι τοῦτ' ἐμοὶ τότε
πολις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπει τοι τὴν μὲν αὐτίχ' ἡμέραν,
δημητίκ' ἔζει θυμός, ηδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτραις, 430
οὐδεὶς ἔρωτος τοῦδε ἐφαίνετ' ὠφελῶν
χρόνῳ δέ, δτ' ήδη πᾶς δ μόχθος ἦν πέπων,
καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,

εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθετα Πολυνείκη θρόνων
ἀποστερίσκει, κάξελῆλακεν πάτρας.

375

δὸς, ὡς καθ' ἥμᾶς ἕσθ' δὸς πληθύνων λόγος,
τὸ κοῦλον Ἀργος βὰς φυγάς, προσλαμβάνει
κῆδος τε καιῶν καὶ ξυνασπιστὰς φίλους,
ώς αὐτίκ' Ἀργος ἡ τὸ Καδμεῖον πέδουν
τιμῇ καθέξου, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, ὃ πάτερ, λόγων,
ἀλλ' ἔργα δεωά· τοὺς δὲ σοὺς δποι θεοὶ^ν
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

380

- ΟΙ. ήδη γάρ ἔσχεις ἐλπίδ' ὡς ἐμοῦ θεοὺς
δραν τινὶ ἔξειν, διστε σωθῆναι ποτε;
ΙΣ. ἔγωγε τοῖς νῦν γ', ὃ πάτερ, μαπτεύμασι,
ΟΙ. ποίουσι τούτοις; τί δὲ τεθέσπισται, τέκνουν;
ΙΣ. σὲ τοῖς ἐκεὶ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὔσοις χάριν.

385

- ΟΙ. τίς δὲ τοιοῦδ' [ὑπ'] ἀνδρὸς εὖ πράξειεν ἄν;
ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
ΟΙ. δοτ' οὐκέτ' εἰμί, τηνικαῦτ' ἅρ' εἴκ' ἀνήρ;
ΙΣ. νῦν γάρ θεοὶ σ' ὀρθοῦσι, πρόσθε δὲ ὄλλυνσιν
ΟΙ. γέροντα δὲ ὀρθοῦν φλαῦρον δις νέος πέσῃ.
ΙΣ. καὶ μὴν Κρέοντά γ' ισθι σοι τούτων χάριν
ηζοντα βαιοῦ κούχι μυρίου χρόνου.
ΟΙ. δπως τι δράσῃ, θίγατερ; ἔμμήνει μοι.
ΙΣ. δις σ' ἀγχι γῆς στήσωσι Καδμείας, δπως
κρατῶσι μέν σου, γῆς δὲ μὴ μβάίης ὄρων.
ΟΙ. ή δὲ ὀφέλησις τίς θύραισι κειμένου;

390

- ΙΣ. κείνοις δὲ τύμβος δυστυχῶν δις δε βαρύς.
ΟΙ. κάνει θεοῦ τις τοῦτο γ' ἄν γνώμῃ μάθοι.
ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδὲ ίν' ἄν σαντοῦ κρατῆς.

395

400

405

- ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίδ κόνει ;
 ΙΣ. ἀλλ' οὐκ ἐδὲ τοῦμφυλον αἴμα σ', δὲ πάτερ.
 ΟΙ. οὐκ ἀρ' ἔμοῦ γε μὴ κρατήσωσιν ποτέ.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
 ΟΙ. ποίας φανείσης, δὲ τέκνου, συναλλαγῆς ;
 ΙΣ. τῆς σῆς ὑπὸ δργῆς, σοῖς ὅταν στᾶσιν τάφοις. 410
 ΟΙ. δὲ δὲννέπεις, κλύσουσα τοῦ λέγεις, τέκνουν ;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἔστιας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῶν Φοῖβος εἰρηκὼς κυρεῖ ;
 ΙΣ. δως φασιν οἱ μολόντες εἰς Θήβης πέδον,
 ΟΙ. παίδων τις οὖν ἥκουσε τῶν ἐμῶν τάδε ;
 ΙΣ. ἄμφω γ' δομοίως, κάξεπίστασθον καλῶς.
 ΟΙ. καθ' οἱ κάκιστοι τῶνδε ἀκούσαντες πάρος
 τούμοι πόθουν προσθεντο τὴν τυραννίδα ;
 ΙΣ. ἀλγῷ κλύνουσα ταῦτ' ἐγώ. φέρα δὲ δῶμας. 420
 ΟΙ. ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δὲ ἐμοὶ τέλος
 αὐτοῦν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἢς νῦν ἔχονται κάπαναιροῦνται δόρυ·
 ὡς οὗτος ἀν δὲ νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειν, οὗτος ἀν οὐκέτιλλυθώς πάλιν
 ἔλθοι ποτ' αὐθίς· οἱ γε τὸν φύσαντ' ἐμὲ
 οὔτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδὲ ήμυναν, ἀλλ' ἀνάστατος
 αὐτοῦν ἐπέμφθην κάξεκηρύχθην φυγάς.
 εἶποις δὲν δὲ θέλοντι τοῦτον ἐμοὶ τότε
 πδισ τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπει τοι τὴν μὲν αὐτίχ' ἡμέραν,
 δπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 430
 οὐδεὶς ἔρωτος τροῦδε ἐφαίνετ' ὁφελῶν
 χρόνῳ δ', δτ' ἥδη πᾶς δ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὸν ἡμαρτημένων,

- τὸ τηνίκ' ἥδη τοῦτο μὲν πόλις. βίᾳ 440
 ἥλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δὲ ἐπωφελεῖν,
 οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
 οὐκ ἡθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
 φυγάς σφιν ἔχω πτωχὸς ἡλώμην ἀεί·
 ἐκ ταῖνδε δ', οὐσαν παρθένοιν, δοσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
 τὸ δὲ ἀντὶ τοῦ φύσαντος εἰλέσθη θρόνος
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὗ τι μὴ λάχωσι τοῦδε συμμάχουν, 450
 οὐτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 δηνησις ἔξει, τούτ' ἐγφύδα, τῆσδε τε
 μαντεῖ ἀκούων, συνυιῶν τε τάξις ἐμοῦ
 παλαιφαθ' ἀμοὶ Φοῖβος ἥνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοστα πεμπόντων ἐμοῦ 455
 μαστῆρα, κεῖ τις ἀλλος ἐν πόλει σθένει.
 ἐὰν γάρ ὑμεῖς, δὲ ξένοι, θελητέ μου
 πρὸς ταῦσδε ταῖς σεμναῖσι δημούχοις θεαῖς
 ἀλκήν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
 σωτῆρος ἀρέσθε, τοῖς δὲ ἐμοῖς ἐχθροῖς πόνους. 460
 ΧΟ. ἐπάξιος μέν, Οἰδίποους, κατοικίσαι,
 αὐτός τε παιδές δ' αὖτε ἐπεὶ δὲ τῆσδε γῆς
 σωτῆρα σαυτὸν τῷδε ἐπεμβάλλεις λόγῳ,
 παραινέσαι σοι βαύλομαι τὰ σύμφορα.
 ΟΙ. δὲ φίλταθ', δις νῦν πᾶν τελοῦντι προξένει. 465
 ΧΟ. θοῦ νῦν καθαρὸν τῶνδε δαιμόνων, ἐφ' ἀς
 τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
 ΟΙ. τρόπουσι ποίοις; δὲ ξένοι, διδάσκετε.
 ΧΟ. πρῶτον μὲν ἱρὰς ἔξι ἀειρύτου χοὰς
 κρήνης ἐνεγκοῦν, δι' δοίων χειρῶν θεγών.
 ΟΙ. δταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
 ΧΟ. κρατήρες εἰσιν, ἀνδρὸς εὐχειρος τέχηη,
 διν κράτ' ἔρεψον καὶ λαβάς ἀμφιστόμους.

- ΟΙ. θαλλοῖσιν, ἡ κρόκαισιν, ἡ ποίφ τρόπῳ ;
 ΧΟ. οἵσις *γε νεαρᾶς νεοτόκῳ μαλλῷ λαβθών.
 ΟΙ. εἰεν τὸ δὲ ἔνθεν ποὶ τελευτῆσαί με χρή ;
 ΧΟ. χοδὸς χέασθαι στάντα πρὸς πρώτην ἔω.
 ΟΙ. ἡ τοῦσδε κρωστοῖς οἴς λέγεις χέω τάδε ;
 ΧΟ. τρισσάς γε πηγάς τὸν τελευτῶν δὲ ὄλουν.
 ΟΙ. τοῦ τόνδε πλήσσας θῶ ; δίδασκε καὶ τόδε.
 ΧΟ. ὑδατος, μελίσσης μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῆ μελάμφιλος τύχῃ ;
 ΧΟ. τρὶς ἐννέα αὐτῇ κλῶνας ἔξι ἀμφοῖν χεροῖν
 τιθεὶς ἐλαίας τάσδε ἐπεύχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι μέγιστα γάρ.
 ΧΟ. ὥστις σφας καλοῦμεν Εὑμενίδας, ἔξι εὐμενῶν
 στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον
 αἰτοῦ σύ γ', αὐτὸς κεῖ τις ἀλλος ἀπὸ σοῦ,
 ἀπυστα φωνῶν μηδὲ μηκύνων βοήν.
 ἔπειτ' ἀφέρειν ἀστροφος. καὶ ταῦτα σοι
 δράσαντι θαρσῶν ἀν παραστάηη ἐγώ,
 ἀλλως δὲ δειμαίνοιμ' ἄν, δὲ ξέν', ἀμφὶ σοί.
 ΟΙ. δι παῖδε, κλύετον τῶνδε προσχώρων ξένων ;
 ΑΝ. ἡκούσαμέν τε χῶ τι δεῖ πρόστασσε δρᾶν.
 ΟΙ. ἐμοὶ μὲν οὐκ ὀδωτά λείπομαι γάρ ἐν
 τῷ μὴ δύνασθαι μῆθ δρᾶν, δυοῖν κακοῖν
 σφῆν δὲ διέτρεα μολοῦσα πραξάτω τάδε.
 ἀρκεῖν γάρ οἷμα κάντὶ μυρίων μίαν
 ψυχὴν τάδε ἐκτίνουσαν, ἦν εὔνους παρῆ.
 ἀλλ' ἐν τάχει τι πράσσετον μόνον δέ με
 μὴ λείπετ'. οὐ γάρ ἀν σθένοι τούμὸν δέμας
 ἔρημον ἔρπειν οὐδὲ ίψηγητοῦ *γ' ἄνευ.
 ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα τὸν τόπον δὲ
 χρῆ *σται μὲν ἐφευρεῖν, τούτοις βούλομαι μαθεῖν.
 ΧΟ. τούκεῖθεν ἀλλούσις, δὲ ξένη, τοῦδε. ἦν δέ του
 σπάνιν τιν ἵσχης, ἐστ' ἐποικος, δις φράσει.
 ΙΣ. χωροῖμ' ἀν ἐσ τόδε. Ἀντιγόνη, σὺ δὲ ἐνθάδε

- φῦλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
οὐδὲ εἰ πονῇ τις, δεῖ πόνου μνῆμην ἔχειν. 509
- ΧΟ. στρ.α. δεινὸν μὲν τὸ πᾶλαι κείμενον ἥδη κακόν, ω̄ ξεῖν,
ἐπεγείρειν
- δμως δ̄ ἔραμαι πυθέσθαι
- ΟΙ. τί τοῦτο;
- ΧΟ. τᾶς δειλαίας ἀπόρου φανείσας
· ἀλγηδόνος, ω̄ ξυνέστας.
- ΟΙ. μὴ πρὸς ἔννιας ἀνοίξεις
τᾶς σᾶς * ω̄ πέπονθ' ἀναιδῆ. 515
- ΧΟ. τό τοι πολὺν καὶ μηδαμὰ λῆγον
χρῆζω, ξέν', ὁρθὸν ἀκουσμ' ἀκούσται.
- ΟΙ. ὅμοι.
- ΧΟ. στέρεον, ἵκετεύω. ●
- ΟΙ. φεῦ φεῦ.
- ΧΟ. πείθον· κάγῳ γὰρ ὅσον σὺ προσχρῆσθαις. 520
- ΟΙ. ἀντ.α. ἡγεγκον κακότατ', ω̄ ξέροι, ἡγεγκον ἔκων μέν, θεὸς
ἴστω,
τούτων δ̄ αὐθαίρετον οὐδέν.
- ΧΟ. ἀλλ' ἐς τί;
- ΟΙ. κακῷ μ̄ εἰνὰ πᾶλις οὐδὲν ἴδριε
γάμων ἐνέδησεν ἄτα. 525
- ΧΟ. ἡ ματρόθεν, ω̄ς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσσω;
- ΟΙ. ὅμοι, θάνατος μὲν τάδ̄ ἀκούειν,
ω̄ ξεῖν'. αὐταὶ δὲ δύ' ἐξ ἐμοῦ μὲν
- ΧΟ. πᾶς φῆς;
- ΟΙ. παῖδε, δύο δ̄ ἄτα
- ΧΟ. ω̄ Ζεῦ.
- ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὁδίνος.
- ΧΟ. στρ.β. σαι τ' ἄρ' εἰσ' ἀπόγονοι τε καὶ
ΟΙ. κοιναὶ γε πατρὸς ἀδελφεαί. 535
- ΧΟ. Ιώ. ΟΙ. Ιώ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.
- ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἀλαστ' ἔχειν.

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἐν τῷ πάρος χρόνῳ
τὰς αἰματηρὰς ὄμμάτων διαφθορὰς
ἔγνωκά σ', ω πᾶ Λαῖον, ταῦν θ' δόδοις
ἐν ταῖσδ' ἀκούων μᾶλλον ἔξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα
δηλούντοι ήμῖν δνθ' δε εἶ, καὶ σ' οἰκτίσας
θέλω περέσθαι, δύσμορ' Οἰδίπου, τίνα
πολεως ἐπέστηης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτὸς τε χῆ σῇ δύσμορος πάραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἀν πρᾶξιν τύχοις
λέξας ὅποιας ἔξαφισταίμην ἐγώ,
ώς οἰδά γ' αὐτὸς ώς ἐπαιδεύθη ξένος,
δωσπερ σύ, χῶς τις πλεῖστος ἀνήρ ἐπὶ ξένης
ἡθλησα κινδυνεύματ' ἐν τῷμῷ κάρῃ,
δοστε ξένον γ' ἀν οὐδέν' δνθ', δωσπερ σὺ νῦν,
ὑπεκτραπόμην μὴ οὐ συνεκσώζειν· ἐπει
ἔξοιδ' ἀνήρ δων χῶτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστω ήμέρας.
Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν δοστε βραχέος ἐμοὶ δεῖσθαι φράσω.
σὺ γάρ μ' δος εἴμι, καἄδη δοτοι πατρὸς γεγὼς

- καὶ γῆς ὄποιας ἥλθον, εἰρηκὼς κυρεῖς·
 δῶστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἀλλο πλήρ
 εἰπεῖν Δ χρῆζω, χώ λόγος διέρχεται.
- ΘΗ. τοῦτ' αὐτὸν τὸν δίδασκ', σπως ἀν ἐκμάθω. 575
- ΟΙ. δώσων ικάνου τούμπων ἀθλιον δέμας
 σοὶ δάρον, οὐ σπουδαῖον εἰς δῆψις τὰ δὲ
 κέρδη παρ' αὐτοῦ κρείσσον' ή μορφὴ καλῆ.
- ΘΗ. ποίον δὲ κέρδος ἀξιοῖς ἡκειν φέρων;
 ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι του. 580
- ΘΗ. ποίεις γάρ ή σὴ προσφορὰ δηλώσεται;
 ΟΙ. δταν δάνον γάρ καὶ σύ μου ταφεῖς γένη.
 ΘΗ. τὰ λόισθ' ἄρ' αἰτεῖ τοῦ βίου, τὰ δὲν μέσω
 ή ληστιν ἰσχεῖς ή δὲ οὐδενὸς τοιεῖ.
 ΟΙ. ἐνταῦθα γάρ μοι κείνα συγκομίζεται. 585
- ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἔχαιτει χάριν.
 ΟΙ. δρα γε μήτρ οὐ σμικρός, οὐχ, δγῶν οὖε.
 ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ή μοῦ λέγεις;
 ΟΙ. κείνοι κομίζειν κείσ' ἀναγκάζουσί με.
 ΘΗ. ἀλλ' εἴ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν. 590
- ΟΙ. ἀλλ' οὐδὲ, δτ' αὐτὸς ἥθελον, παρίεσταν.
 ΘΗ. ς μώρε, θυμὸς δὲν κακοῖς οὐ ἔνυμφορον.
 ΟΙ. δταν μάθης μουν, νουθέτει, τάνυν δὲν ζα.
 ΘΗ. δίδασκ'. ἀμεν γνώμης γάρ οὐ με χρὴ λέγειν.
 ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
- ΘΗ. ή τὴν παλαιὰν ἔνυμφορὰν γένους ἔρεις;
 ΟΙ. οὐ δῆτ'. ἐπεὶ πᾶς τούτο γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γάρ τὸ μείζον ή κατ' ἄνθρωπον νοσεῖς;
 ΟΙ. οὐτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαντοῦ σπερμάτων ἔστιν δέ μοι
 πάλιν κατελθεῖν μῆποθ', ως πατροκτόνω. . . . 600
- ΘΗ. πῶς δῆτά σ' ἄν πεμψαίσθ, δῶστ' οἰκεῖν δίχα;
 ΟΙ. τὸ θεῖον αὐτοὺς ἔξαναγκάσει στόμα.
 ΘΗ. ποίον πάθος δείσαντας ἐκ χρηστηρίων;
 ΟΙ. δτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί. 605

- ΘΗ. καὶ πῶς γένοιτ' ἀν τάμα κάκείνων πικρά;
 ΟΙ. δ φίλτατ' Αἰγέως πᾶν, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
 τὰ δ ἂλλα συγχεῖ πάνθ δ παγκρατής χρόνος.
 φθίνει μὲν ἵσχες γῆς, φθίνει δὲ σώματος,
 θνήσκει δὲ πίστις, βλαστάνει δ ἀπιστία,
 καὶ πνεῦμα ταύτην οὖποτ' οὗτ' ἐν ἀνδράσιν
 φίλοις βέβηκεν οὗτε πρὸς πόλιν πόλει.
 τοῖς μὲν γάρ ήδη, τοῖς δ ἐν ὑστέρῳ χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται κανθίς φίλα,
 καὶ ταῖσι Θήβαις εἰ ταῦτην εὐημερεῖ
 καλῶς *τὸ πρὸς σέ, μυρίας δ μυρίος
 χρόνος τεκνοῦται μύκτας ἡμέρας τ' ἵων,
 ἐν αἷς τὰ νῦν ἔνμφωνα δεξιώματα
 δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου·
 ἵν οὐμὸς εὔδων καὶ κεκρυμμένος νέκυς
 ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφής.
 ἀλλ' οὐ γάρ αὐδᾶν ἥδην τάκινητ' ἔπη,
 ζα μ' ἐν οίσιν ἡρξάμην, τὸ σὸν μόνον
 πιστὸν φυλάσσων, κοῦποτ' Οἰδίπουν ἔρεις
 ἀχρείον οἰκητῆρα δέξασθαι τόπων
 τῶν ἐνθάδ', ἔπειρ μὴ θεοὶ φεύσουσι με.
 ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
 γῆ τῇδ' δ' ἀνήρ ὡς τελῶν ἐφαίνετο.
 ΘΗ. τίς δῆτ' ἀν ἀνδρὸς εὐμένειαν ἐκβάλοι
 τοιοῦδ', δτῷ πρῶτον μὲν ἡ δορύξενος
 κοινὴ παρ' ἡμῖν αἱέν ἐστιν ἐστία;
 ἔπειτα δ ἱκέτης δαιμόνων ἀφιγμένος
 γῆ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει,
 δγὼ σεβισθεὶς οὖποτ' ἐκβαλὼ χάριν
 τὴν τοῦδε, χώρα δ ἔμπαλιν κατοικῶ.
 εἰ δ ἐνθάδ' ἥδην τῷ ξένῳ μίμνειν, σέ νιν
 τάξω φυλάσσειν εἰ δ ἐμοῦ στείχειν μέτα

610

615

620

625

630

635

- τοῦ δέ ήδύ, τούτων, Οἰδίπουν, διδωμί σας
κρίναστε χρήσθω. τῆδε γάρ ξυστόσομα.
- ΟΙ. Ω Ζεῦ, διδωγής τοῖσι τοιούτοισιν εὖ.
- ΘΗ. τί δῆτα χρήζεις; ή δόμους στείχειν ἐμούς;
- ΟΙ. εἴ μοι θέμεις γ' ἡν. ἀλλ' δὲ χῶρός ἐσθ' ὅδε,
ΘΗ. ἐν φέτι τάραχεις; οὐ γάρ ἀντιστήσομαι.
- ΟΙ. ἐν φέτη πράξεις.
- ΘΗ. μέγ' ἀν λέγοις δώρημα τῆς συρούσσιας.
- ΟΙ. εἰ σοὶ γ' ἀπέρ φησες ἐμμετεῖν τελούντι μοι.
- ΘΗ. θάρσει τὸ τοῦδε γ' ἀνδρός οὗ σε μὴ προδῶ.
- ΟΙ. οὗτοι σ' ὑφ' ὄρκου γ' ὡς κακὸν πιστώσομαι.
- ΘΗ. οὐκον πέρα γ' ἀν οὐδὲν ή λόγῳ φέροις.
- ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μᾶλιστ' ὀκνος σ' ἔχει;
- ΟΙ. ηζουσσιν ἄνδρες ΘΗ. ἀλλὰ τούσδε ἔσται μέλον.
- ΟΙ. δρα με λείπων ΘΗ. μὴ δίδασκ' δὲ χρή με δρᾶν.
- ΟΙ. ὀκυοῦντ' ἀνάγκη. ΘΗ. τούμὸν οὐκ ὀκνεῖ κέαρ.
- ΟΙ. οὐκ οὐσθ' ἀπειλὰς ΘΗ. οἰδ' ἐγώ σε μή τια
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
- πολλαὶ δὲ ἀπειλὰς πολλὰ δὴ μάτην ἐπη
θυμῷ κατηγειλοσαν, ἀλλ' δὲ νοῦς ὅταν
αἵτοι γένηται, φροῦδα τάπειλήματα.
κείνοις δὲ ἵστως κεῖ δεῖν' ἐπερρώσθι λέγειν
τῆς σῆς ἀγωγῆς, οἰδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πελαγος οὐδὲ πλώσιμον.
- θαρσεῖν μὲν οὖν ἔγωγε κάνει τῆς ἐμῆς
γνώμης ἐπανῶ, Φοῖβος εἰ προβεπμψέ σε·
δμως δὲ κάμοι μὴ παρόντος οἰδ' ὅτι
τούμὸν φυλάξεις σ' ὄνομα μὴ πάσχειν κακῶς.
- ΧΟ. στρ.α. εὐίππουν, ξένε, τᾶσδε χώρας
ἴκου τὰ κράτιστα γὰς ἔπαυλα,
τὸν ἀργῆτα Κολωνόι, ἔνθ
δὲ λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδῶν
χλωραῖς ἴπδ βάσσαις,

640

645

650

655

660

665

670

- τὸν οἰνῶπ' ἀνέχουσα κισσὸν
καὶ τὰν ἄβατον θεοῦ 675
φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήμεμόν τε πάντων
χειμώνων· ἵν' ὁ βακχιώτας
ἀεὶ Διόνυσος ἐμβατεύει
θείαις ἀμφιπολῶν τιθῆναις. 680
- ἀντ.α. Θάλλει δ' οὐρανίας ὑπ' ἄχνας
δι καλλίθοτρος κατ' ἡμαρ ἀεὶ¹
μάρκισσος, μεγάλαιη θεαῖν
ἀρχαῖον στεφάνωμ², δι τε
χρυσανήγης κρόκος³ σὺνδεῖ αὖπνοις
κρήναι μινύθουσιν 685
Κηφισοῦ νομάδες ρέεθρων,
ἀλλ' αἰὲν ἐπ' ἥματι
ἀκιτόκος πεδίων ἐπιμίσσεται
ἀκηράτῳ σύν θυμβρῷ 690
στερνούχου χθονός· οὐδὲ Μουσᾶν
χοροί νυν ἀπεστύγησαν, οὐδὲ τ̄
δι χρυσάνιος Ἀφροδίτα.
- στρ.β. ἔστιν δ' οἶον ἐγὼ γά̄ς Ἀσίας οὐκ ἐπακούω,
οὐδὲ ἐν τῷ μεγάλῃ Δωρίδι νάσφ Πέλοπος πώποτε βλαστὸν
φύτευμ⁴ ἀχείρωτον αὐτύποιον,
ἐγχέων φόβημα δαιῶν,
δι τὰδε θάλλει μέγιστα χώρᾳ, 700
γλαυκᾶς παιδοτρόφου φύλλον ἐλαῖας·
τὸ μέν τις *οὗ, νεαρὸς οὔτε γήρα
σημαιίνων, δλιώσει χερὶ πέρσας· δι γάρ αἰὲν δρῶν κύκλος
λεύσσει νυν Μορίου Διός 705
χά γλαυκῶπις Ἀθάνα.
- ἀντ.β. ἀλλον δ' αἴνον ἔχω ματροπόλει τὰδε κράτιστοι,
δῶρον τοῦ μεγάλου δαιμονος, εἰπεῖν, . . αῦχημα μέγιστον,
εὗππον, εὔπωλον, εὐθᾶλασσον. 711
Φ παῖ Κρόνου, σὺν γάρ νυν εἰς

τόδ' είσας αὐχημ', ἄναξ Ποσειδάν,
ἶπποισιν τὸν ἀκεστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγνιαῖς.
ἀ δ' εὐήρετμος ἔκπαγλ' ἀλία χερσὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρῆδων ἀκόλουθος.

715

- ΑΝ. ὁ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον,
νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φάνεν ἔπη.
ΟΙ. τί δ' ἔστιν, ὁ πᾶι, κανόν; ΑΝ. Λασσον ἔρχεται
Κρέων ὃδ' ἡμῖν οὐν ἀνευ πομπῶν, πάτερ.
ΟΙ. ὁ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἀν ἥδη τέρμα τῆς σωτηρίας.
ΧΟ. θάρσει, παρέσταυ: καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

720

725

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενέσις οἰκήτορες,
ὅρῶ τιν' ὑμᾶς ὅμμάτων εἰληφότας
φόβον νεώρη τῆς ἐμῆς ἐπεισόδουν,
δὺν μήτ' ὀκνεύτε μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθεῖς, ἐπεὶ
γέρων μέν εἴμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην
πείσων ἐπεσθαὶ πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἔνδος στεῖλαντος, ἀλλ' ἄνδρῶν ὅπο
πάντων κελευσθείς, οὐνεχ' ἥκε μοι γένει
τὰ τοῦδε πειθεῖν πῆματ' εἰς πλεῖστον πολεωσ.
ἀλλ', ὁ ταλαιπωρ' Οἰδίπους, κλύων ἐμοῦ
ἴκον πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως, ἐκ δὲ τῶν μᾶλιστ' ἐγώ,
δσφπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔψυν
κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
δρῶν σε τὸν δύστηνον ὄντα μὲν ἔνον,
ἀεὶ δ' ἀλήτην κάπὶ προσπόλου μᾶς

730

735

740

745

βιοστερή χωροῦντα, τὴν ἐγώ τάλας
οὐκ ἄν ποτ' ἔστι τοσοῦντον αἰκίας πεσεῖν
ἔδοξ', ὅσον πέπτωκεν ἡδε δύσμορος,
ἀεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα
πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τούπιόντος ἀρπάσαι.
δρ' ἄθλιον τοῦνειδος, ω τάλας ἐγώ,
ώνειδος' ἔστι σὲ κάμε καὶ τὸ πᾶν γένος ;
ἀλλ' οὐ γάρ ἔστι τάμφανή κρύπτειν, σύ νυν
πρὸς θεῶν πατρόφων, Οἰδίπους, πεισθεὶς ἐμὸν
κρύψον, θελήσας ἀστυν καὶ δόμους μολεῖν
τοὺς σοὺς πατρόφους, τήνδε τὴν πόλιν φίλως
εἰπών, ἐπαξία γάρ· ἡ δὲ οἴκοι πλέον
δίκη σέβοιτ' ἄν, οὐστα σὴ πάλαι τροφός.

750

οι. ω πάντα τολμῶν κάποδ παντὸς ἀν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
τί ταῦτα πειρῆ κάμε δεύτερον θέλεις
ἐλεῖν, ἐν οἷς μάλιστ' ἀν ἀλγοίην ἀλούς ;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
οὐκ ἥθελες θέλοντι προσθέσθαι χάριν,
ἀλλ' ἥνικ' ἥδη μεστὸς ἡ θυμούμενος,
καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
τότ' ἐξεώθεις κακέζεθαλλες, οὐδέ σοι
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον.
νῦν τ' αὖθις ἥνικ' εἰσορᾶς πόλιν τέ μοι
ξυνοῦσταν εἴνουν τίμες καὶ γένος τὸ πᾶν,
πειρᾶ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὕτη τέρψις, ἄκοντας φίλειν;
δισπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδὲ ἐπαρκέσαι θέλοι,
πλήρη δὲ ἔχοντι θυμὸν ὃν χρῆζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι.
δρ' ἀν ματαίου τῆσδ' ἀν ἡδονῆς τύχοις;

755

760

765

770

775

780

τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοὶ,
λόγῳ μὲν ἐσθλά, τοῖσι δὲ ἔργοισιν κακά.
φράσω δὲ καὶ τοῖσδ', ὡς σε δηλώσω κακόν.
ηκεις ἦμ' ἄξων, οὐχ ἵν' ἐσ δόμους ἄγγες,
ἀλλ' ὡς πάραυλον αἰκίσῃς, πολις δέ σοι
κακῶν ἀνατος τῶνδ' ἀπαλλαχθῆ χθονός.
οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστ', ἐκεῖ
χώρας ἀλλάστωρ οὐμὸς ἐνναίων ἀει·
ἔστιν δὲ παιοὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.
δρ' οὐκ ἀμεινον ἡ σὺν τὰν Θήβαις φρονῶ;
πολλῷ γ', ὅσφετερ ἐσ σαφεστέρων κλύω,
Φοίβου τε καντοῦ Ζηρός, δει κείνου πατήρ.
τὸ σὸν δὲ ἀφίκται δεῦρ' ὑπόβλητον στόρμα,
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν
κάκ' ἀν λάθοις τὰ πλείον' ἡ σωτήρια.
ἀλλ' οἴδα γάρ σε ταῦτα μὴ πείθων, ίθι·
ἡμᾶς δὲ ἔστιν ἐνθάδ'. οὐ γάρ ἀν κακῶς
οὐδὲ δοθ' ἔχοντες ζῷμεν, εἰ τερπούμεθα.

785

790

795

- KR. πότερα νομίζεις δυστυχεῖν ἦμ' ἐσ τὰ σὰ
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;
OI. ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οὔσι τ' εἰ μήτε τούσδε τοὺς πέλας.
KR. ὁ δύσμορός, οὐδὲ τῷ χρόνῳ φύστας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει;
OI. γλώσση σὺ δεινός· ἀνδρα δὲ οὐδέν' οἰδ' ἐγὼ
δίκαιοις, δοτις ἔξ ἀπαντος εὐ λέγει.
KR. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
OI. ὡς δὴ σὺ βραχέα, ταῦτα δὲ ἐν καιρῷ λέγεις.
KR. οὐ δῆθ' ὅτε γε νοῦς ἵστος καὶ σοὶ πάρα.
OI. ἀπελθ', ἐρῶ γάρ καὶ πρὸ τῶνδες, μηδέ με
φύλασσο' ἐφορμῶν ἐνθα χρὴ ναίειν ἐμέ.
KR. μαρτύρομας τούσδε, οὐ σέ· πρὸς δὲ τοὺς φίλους
οἵ ἀνταμείθει ρήματ', ην σ' ἐλω ποτέ,—

800

805

810

- ΟΙ. τίς δ' ἀν με τῶνδε συμμάχων ἔλοι βίᾳ;
 ΚΡ. ἡ μὴν σὺ κακεύ τῶνδε λυπηθεὶς ἔσται.
 ΟΙ. ποίῳ σὸν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
 ΚΡ. παίδους δυοῦς σοι τὴν μὲν ἀρτίως ἐγώ
 ξυναρπάσας ἔπειμψα, τὴν δ' ἄξω τάχα.
 ΟΙ. οἵμοι. ΚΡ. τάχ' ἔχεις μᾶλλον οἰμώζειν τάδε. 815
 ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε γ' οὐ μακροῦ χρόνου.
 ΟΙ. ίὼ ξένοι, τί δράστε'; ἡ προδώστετε,
 κούν ἔξελάτε τὸν ἀσεβῆ τῆσδε χθονός;
 ΧΟ. χώρει, ξέν', ἔξα θάστον οὔτε γάρ τὰ νῦν
 δίκαια πράσσεις οὖθ' ἢ πρόσθιν εἴργασαι. 825
 ΚΡ. ὑμῖν ἀν εἴη τήνδε καιρὸς ἔξαγειν
 ἀκουσαν, εἰ θέλουστα μὴ πορεύεται.
 ΑΝ. οἵμοι τάλαινα, ποι φύγω; ποίαν λάβω
 θεῶν ἅρηξιν ή βροτῶν; ΧΟ. τί δρᾶς, ξένε;
 ΚΡ. οὐχ ἀφίομαι τούδε ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
 ΟΙ. ω γῆς ἀνακτεῖς. ΧΟ. ω ξέν', οὐ δίκαια δρᾶς.
 ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἀγω.
 ΟΙ. στρ. ίὼ πόλις.
 ΧΟ. τί δρᾶς, ω ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάστανον εἰ χερῶν.
 ΚΡ. εἴργου. ΧΟ. σοῦ μὲν οὖ, τάδε γε μωμένου. 836
 ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
 ΟΙ. οὐκ ἡγέρευον ταῦτ' ἐγώ; ΧΟ. μέθεις χεροῖν
 τὴν παῖδα θάστον. ΚΡ. μὴ πιτασοῦ ἢ μὴ κρατεῖς.
 ΧΟ. χαλάν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840
 ΧΟ. προβάθ' θάδε, βάτε βάτ', ἔντοποι.
 πόλις ἐναίρεται, πόλις ἐμά, σθένει.
 προβάθ' δοδέ μοι.
 ΑΝ. ἀφέλκομαι δύστηνος, ω ξένοι ξέναι.
 ΟΙ. ποῦ, τέκινον, εἰ μοι; ΑΝ. πρὸς βίαιν πορεύομαι. 845
 ΟΙ. δρεξον, ω παῖ, χείρας. ΑΝ. ἀλλ' οὐδέν σθένω.
 ΚΡ. οὐκ ἀξεῖθ' ὑμεῖς; ΟΙ. ω τάλας ἐγώ, τάλας.
 ΚΡ. οὐκουν ποτ' ἐκ τούτων γε μὴ σκήπτροιν ἔτι
 ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις

- πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ
 ταχθεῖς τάδ' ἔρδω, καὶ τύραννος ὧν ὅμως,
 νίκα. χρόνῳ γάρ, οὐδὲ ἐγώ, γνώσει τάδε,
 δόθουνεκ' αὐτὸς αὐτὸν οὗτε νῦν καλὰ
 δρᾶς οὗτε πρόσθεν εἰργάσω βίᾳ φίλων,
 δργῇ χάριν δούς, η̄ σ' ἀεὶ λυμαίνεται. 850
- ΧΟ. ἐπίσχεις αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.
 ΧΟ. οὗτοι σ' ἀρήσω, τῶνδε γ' ἐστερημένος.
 ΚΡ. καὶ μεῖζον ἄρα ἥντοι πόλει τάχα
 θῆσεις· ἐφάψομαι γάρ οὐ ταύταιν μόναιν.
 ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδι ἀπάξομαι λαβών. 860
 ΧΟ. δεινὸν λέγεις. ΚΡ. ὡς τοῦτο νῦν πεπράξεται,
 ήν μή μ' δικράνων τῆσδε γῆς ἀπειργάθη.
 ΟΙ. ω̄ φθέγμ' ἀναιδές, η̄ σὺ γάρ ψαύσεις ἐμοῦ;
 ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γάρ αἴδε δαίμονες
 θεῖεν μ' ἀσφανῶν τῆσδε τῆς ἀρᾶς ἔτι, 865
 οἵ μ', ω̄ κάκιστε, ψιλὸν δῆμον ἀποσπάσας
 πρὸς δῆμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
 τοιγάρ σέ *γ', αὐτὸν καὶ γένος τὸ σόν, θεῶν
 δι πάντα λεύσσων "Ηλιος δοίη βίον
 τοιοῦτον οίον κάμε γηράναι ποτέ.
 ΚΡ. δράτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
 ΟΙ. δρῶσι κάμε καὶ σέ, καὶ φρονοῦσ' ὅτι
 ἔργοις πεπονθῶς ῥήμασιν σ' ἀμύνομα.
 ΚΡ. οὗτοι καθέξω θυμόν, ἀλλ' ἀξω βίᾳ
 κεὶ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 870
- ΟΙ. ἀτ. Ιὼ τάλας.
 ΧΟ. δόσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.
 ΚΡ. δοκῶ. ΧΟ. τάνδι ἄρ' οὐκέτι νεμῶ πόλιν.
 ΚΡ. τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.
 ΟΙ. ἀκούεθ' οἴα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ·
 Σ. — Ο. — ΚΡ. Ζεὺς *γ' ἀν εἰδείη, σὺ δ' οὖ.
 ΧΟ. ἄρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.
 ΧΟ. Ιὼ πᾶς λεάσ, Ιὼ γάς πρόμοι,

- μόλετε σὺν τάχει, μόλετ' ἐπεὶ πέραν
περῶσιν *γε δή.
- ΘΗ. τίς ποθ' ἡ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίψθε
τοῦδ' ἐπιστάτη Κολωνοῦ; λέξαθ', ὡς εἰδὼ τὸ πᾶν,
οὐ χάριν δεῦρ' ἥξα θάσσον ἡ καθ' ἡδονὴν πυδός.
- ΟΙ. δὲ φίλαττα, ἔγνων γάρ τὸ προσφάνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
- ΘΗ. τὰ ποῖα ταῦτα, τίς δ' ὁ πημῆνας; λέγε.
- ΟΙ. Κρέων ὅδ', δν δέδορκας, οἰχεται τέκυων
ἀποσπάσας μου τὴν μόνην ἔνυνωρίδα.
- ΘΗ. πῶς εἴπας; ΟΙ. οὐά περ πέπονθ ἀκήκοας.
- ΘΗ. οὔκουν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄνιππον ἵπποτρόν τε θυμάτων ἄπο
σπεύδειν ἀπὸ ρυτῆρος, ἐνθα δίστομος
μᾶλιστα συμβάλλουσσιν ἐμπόρων ὄδοι,
ώς μὴ παρελθωσ' αἱ κόραι, γέλως δὲ ἐγώ
ἔνιω γένωμαι τῷδε, χειρωθεὶς βίᾳ.
Ιθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δὲ ἐγώ,
εἰ μὲν δὶς ὀργῆς ἤκον, ἢς δᾶς ἄξιος,
ἄτρωτον οὐ μεθῆκ' ἀνέξεις χερός.
- Τὸν δὲ ὀστηρέ αὐτὸς τοὺς νόμους εἰσῆλθε ἔχων,
τούτοισι κούκῳ ἀλλοισιν ἀρμοσθήσεται.
οὐ γάρ ποτὲ ἔξει τῆσδε τῆς χώρας, πρὸν δὲν
κείνας ἐναργεῖς δεῦρος μοι στήσης ἄγων
ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως
οὕθ' ὣν πέφυκας αὐτὸς οὔτε σῆς χθονός,
δοτις δίκαιος ἀσκοῦσαν εἰσελθών πόλιν
κάνευ νόμους κραίνουσσαν οὐδέν, εἰτ' ἀφεὶς
τὰ τῆσδε τῆς γῆς κύρι' ὡδὸς ἐπεισπεσῶν
ἄγεις θὲ δι χρῆσις καὶ παρίστασαι βίᾳ.
καὶ μοι πόλιν κένανδρον ἡ δούλην τινὰ
ἔδοξας εἶναι, καὶ μὲν τῷ μηδενί.

885

890

895

900

905

910

915

- καίτοι σε Θῆβαι γ' οὐκ ἐπαιδευσαν κακόν
οὐ γάρ φιλούσιν ἄνδρας ἐκδίκους τρέφειν,
οὐδὲ ἄν σ' ἐπαιμέσειαν, εἰ πυθοίστο
συλώντα τάμα καὶ τὰ τῶν θεῶν, βίᾳ
ἄγοντα φωτῶν ἀθίλιν ἰκτήρια. 920
- οὐκον ἔγωγ' ἀν σῆς ἐπεμβαίνων χθονός,
οὐδὲ εἰ τὰ πάντων εἶχον ἐνδικώτατα,
ἀμεν γε τοῦ κραίνοντος, δόστις ἦν, χθονὸς
οὕθ' εἰλκουν οὗτ' ἀν ἥγον, ἀλλ' ἡπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτοῦ, καὶ σ' δ' πληθύνων χρόνος
γέρονθ' δμοῦ τίθησι καὶ τοῦ νοῦ κενύν. 925
- εἴπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παιδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτουκος τῆσδε τῆς χώρας θέλεις
εἰναι βίᾳ τε κούχ ἔκων· καὶ ταῦτά σου
τῷ νῷ θ' δμοίως κάποδ τῆς γλώσσης λέγω. 935
- ΧΟ. δρῆσις ἵν' ἡκεις, διένεν; ὡς ἀφ' ὧν μὲν εἰ
φαίνει δίκαιος, δρῶν δὲ ἐφευρίσκει κακά.
- ΚΡ. ἔγω οὗτ' ἄνανδρον τήγυδε τὴν πόλιν λέγων,
ῳ τέκνον Αἰγέως, οὗτ' ἄβουλον, ὡς σὺ φήσ,
τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δὲ
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἀν ἐμπέστοις
ζῆλος ξυναίμων, δοτὸς ἐμοῦ τρέφειν βίᾳ.
ζῆδη δὲ δύσδονεκ' ἄνδρα καὶ πατροκτόνον
κακαγονούσι δεξιῶντας, οὐδὲ ὅτι γάμοι
ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων. 940
- τοιοῦτον αὐτοῖς "Αρεος εῦβουλον πάγον
ἔγω ξυνῆδη χθόνιους δυνθ', δις οὐκ ἐῇ
τοιούσθ' ἀλήγτας τῆδ' δμοῦ ναίειν πόλεις
φι πίστιν ἵσχων τήδε δέχειρούμην ἄγραν.
καὶ ταῦτ' ἀν οὐκ ἐπρασσον, εἰ μὴ μοι πικρὰς
αὐτῷ τ' ἀρὰς ἡράτο καὶ τῷμῷ γένει. 945
- 950

- ἀνθ' ὁν πεποιθὼς ἡξίουν τάδ' ἀντιδρᾶν.
 θυμοῦ γάρ οὐδὲν γῆρας ἔστιν ἀλλο πλήν
 θανεῖν θανόντων δ' οὐδὲν ἀλγος ἀπτεται. 955
 πρὸς ταῦτα πράξεις οἵον ἀν θέλησ· ἐπεὶ
 ἑρημία με, κεὶ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὅν, ἀντιδρᾶν πειράσομαι.
- ΟΙ. ὁ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς,
 πότερον ἐμοῦ γέροντος, ή σαυτοῦ, τόδε;
 δοτις φύνους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σοῦ διῆκας στόματος, δις ἐγώ τάλας
 ἥνεγκον ἄκων θεοῖς γάρ ἡν οὕτω φίλον,
 τάχ' ἀν τι μηνίσουσιν εἰς γένος πάλαι. 960
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἀν ἔξεύροις ἐμοὶ⁹⁵⁵
 διαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
 τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ⁹⁶⁵
 χρησμοῖσιν ἵκνεῖθ' ὥστε πρὸς πάιδων θανεῖν,
 πῶς ἀν δικαίως τοῦτ' ὄνειδίζοις ἐμοὶ,
 δις οὗτε βλάστας πω γενεθλίους πατρός,
 οὐ μητρὸς εἰχον, ἀλλ' ἀγέννητος τότ' ή;
 εἰ δ' αὖ φανεὶς δύστημος, ὡς ἐγώ 'φάνη,
 ἐσ χέιρας ἥλθον πατρὶ καὶ κατέκτανον,⁹⁷⁰
 μηδὲν ἔνυιες δω ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς *δᾶν τό γ' ἄκον πρᾶγμ' ἀν εἰκότως ψέγοις;
 μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
 οᾶσσης δραμάμου σῆς μ' ἀντιγάζων λέγειν
 οῖνος ἐρώ τάχ'. οὐ γάρ οὖν σιγήσομα,⁹⁷⁵
 σοῦ γ' εἰς τόδ' ἔξελθόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ' ἔτικτεν, ὅμοι μοι κακῶν,
 οὖν εἰδότ' οὐκ εἰδύνα, καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παῖδας ἔξέφυσέ μοι.⁹⁸⁰
 ἀλλ' ἐν γάρ οὖν ἔξοιδα, σὲ μὲν ἔκοντ' ἐμὲ
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν

- τίκτων ἔγγρια, φέρεγγριαι τὸ δικτόν πάδα.
 ἀλλ' οὐ γέρε πότε ἐν τούτοις ἀποσέμανται καὶ
 γέμονται τοῖς αὐτοῖς ἐμφαρέσι σὺ με
 φίνονται πατρόνος ἐξουσιῶν πυρῆς.
 οὐ γέρε μὲν μητρόφυται μούνται διὸ σὲ ἀποτορέσαι
 εἰ τις τε τὸν δίκτιον αὐτοῖς ἀντιτάσῃ
 πτεῖναι παραστάσι, πίτερα πισθίσαι τὸν αὐτόν
 πατέρα σὲ ὁ καίνον, ηγί τικού ἀντίθεσαι;
 δικά μέν, εἴπερ οὐ φιλεῖς, τὸν αἴτιον
 τίκην διν, αὐδέ τοινδικών περιβλέπονται
 τηλεῖται μέρονται κατόπις εἰσεδρόν πατέρι,
 θεάντα δημόσιαν αὐτὸν ἀνδεὶ τὴν πατρὸν
 φυχήν διατίθεται σύμμετον ἐμοί.
 οὐδὲ δικά μόνον, ἀλλ' ἀπό τοῦ πατέρος
 λέγεται πυρίζειν, μῆτρα δρρητόν τὸ ἄποιν,
 τοιούτον δικιδίζειν με ταῦτα ἐποτίσαι.
 καὶ σοι τὸ Θησέαν διορα βιωπέονται καλόν,
 καὶ τὰς Ἀθήνας, ἃς κατέκτησεν πατέρας
 καθ' ἣν ἀπὸ ἀπακούν πολλὰ τοῦτο ἐκλασθάνει,
 οὐδούντες εἰ τις γῆ θεούς ἐπίστασαι
 τηράντα σεβίζεται, ηδὲ τοῦτο ἐπερφέρει,
 ἀεὶ δὲ σὸν πλέοντας τὸν ἵστητο γέρωντ' ἐρε
 αίτιον τὸ ἔχειρον τὰς εἰδρούς τὸν σέχει λαβέσαι,
 ἀνθ' ἣν δύο τὸν τάσθε τὰς θεάς ἐροῦ
 καλάντηκονται καὶ κατασκήπτω λεπτάς
 ἐλθεῖν ἀραγόντος ξυμμάχους θ., ὡς ἐκμάθηται
 οἷς ἢπ' ἀνδρῶν ήδε φρουρέται πόλις.
 ΧΟ. δὲ ξένιον, ὥστε, χρηστόν· αἱ δὲ συμφοραὶ
 αἰτοῦ πατώλεις, οἵτινα δὲ ἀμυναθεῖσι.
 ΗΙΙ. διτι λέγων ὡς οἱ μὲν ἐξηρπασμένοι
 σπεύδουνσιν, ἡμεῖς δὲ οἱ παθόντες ἀσταμενοί.
 ΚΡ. τί δῆτ' ἀμαυρόφυτον προστάσσεις ποιεῖν;
 ΘΙΙ. οὐδοῦ κατάρχειν τῆς διεῖ, πομπὸν δέ με
 χωρεῖν, οὐδὲ, εἰ μὲν δι τόποισι τοῦτο ἔχεις

ογκος

995

1003

1005

1010

1015

1020

- τὰς παιᾶς ήμῶν, αὐτὸς ἐκδείξης ἔμοι·
 εἰ δὲ ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
 ἀλλοι γάρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
 χώρας φυγόντες τῆσδε ἐπεύξωνται θεοῖς.
 ἀλλ' ἐξυφηγοῦν· γνῶθι δὲ ὡς ἔχων ἔχει
 καὶ σ' εἰλε θηρωνθή ή τύχῃ· τὰ γὰρ δολφ
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 κούκ ἀλλον ἔξεις εἰς τοδέ· ὡς ἔξιδά σε
 οὐ ψιλὸν οὐδὲ ἀσκενον ἐς τοσήνδε ὕβριν
 ἥκοντα τολμης τῆς παρεστάσης ταῦν,
 ἀλλ' ἔσθι ὅτῳ σὺ πιστὸς ὁν ἔδρας τάδε.
 Δ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
 ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
 νοεῖς τι τούτων, ή μάτην τὰ νῦν τέ σοι
 δοκεῖ λελέχθαι χάστε ταῦτ' ἐμηχανῶ;
 ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὁν ἔρεις ἔμοι·
 οἴκοι δὲ χῆμενες εἰσόμεσθι ἀ χρὴ ποιεῖν.
 ΘΗ. χωρῶν ἀπειλει νυν σὺ δὲ ήμίν, Οιδίπους,
 ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
 ήν μὴ θάνω γὰρ πρόσθει, οὐχὶ παύσομαι
 πρὸν ἀν σε τῶν σῶν κύριον στήσω τέκνων.
 ΟΙ. δναο, Θησεύν, τοῦ τε γενναίου χάριν
 καὶ τῆς πρὸς ήμᾶς ἐνθίκου προμηθίας.
 ΧΟ. στρ.α. εἴην δθι δαίων
 ανδρῶν τάχ' ἐπιστροφαὶ
 τὸν χαλκοβόαν "Αρη
 μίζουσιν, ή πρὸς Πυθίας,
 ή λαμπάσιν ἀκταῖς,
 οὐ πότνια σεμνὰ τιθηνοῦνται τέλη
 θνατοῖσιν, δν καὶ χρυσέα
 κλήγις ἐπὶ γλώσσῃ βέβακε
 προσπολων Εὔμολπιδᾶν
 ἐνθ' οἵμαι τὸν ἐγρεμάχαν
 Θησέα καὶ τὰς διστόλους
- 1025
- 1030
- 1035
- 1040
- 1045
- 1050
- 1055

- ἀδρήγαστος ἀδελφὸς
αὐτόρκεις τάχ' ἐμμίξεις βοῇ
τούσσθ ἀνὰ χώρους
ἀπλ. ή ποο τὸν ἑρέσπερος
πέτρας περίδος πελᾶνδ'
Οἰάσιδος ἐκ νομοῦ,
πόλοισσι, ή ῥιμφαρμέσταις
φείγουστες ἡμίλλαις.
1060
ἄλκωσεται δεινὸς ὁ προσχέρων "Ἄρτη,
δεινὰ δὲ Θησειδῶν ἄκμά,
πάντα γάρ ἀστράπτει χαλινός,
πάντα δὲ ὄρματα κατ' ἀμ-
πικτήρια φάλαρα πόλων
θμίσιοι, οἱ τὰν ἵππιαν
τιμώσιν 'Αθίναν
καὶ τὸν πόντιον γαιόχον
'Ρέαν φίλον νιόν.
1065
սτρ. Β. Κρδουσιν, ή μελλουσιν; ὡς
πρυμάται τί μοι
γνώμα τάχ' αιδώσειν
τὰν δεινὰ τλῆσαι, δεινὰ δὲ εύροῦσαν πρὸς αὐθαίμων πάθη.
τελεῖ τελεῖ Ζεύς τε κατ' ἀμαρ·
μάντιν εἷμ' ἐυθλῶν δγώνων.
1070
εἴθ' δελλαία ταχύρρωστος πελειάς
αἰθερίας πεφέλας κύρσαιμι τῶνδε δγώνων
θεωρήσαστα τοῦδε μῆμα.
1075
διπ. Β. ίδι Ζεύ, πάνταρχος θεῶν,
* παντόπτεις, πάροις
γάτ τάνδε διμούχοις
οὐδένει παντείρ τὸν εἰπυρον τελειώσαι λόχον,
στρατὸν τε παῖς Παπλάδες 'Αθίνα.
1080
καὶ τὸν ἀγρειτάν 'Απολλω
καὶ κατοιχυψάν παντοστικτῶν διπλῶν
διπλόδων ἀλέβων στέργων δειπλές ἔρωγες

- μολεῖν γὰρ τῷδε καὶ πολίταις. 1095
 ὁ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἔρεις
 ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
 τάσδε ἀστον αὐθις ὅδε προσπολούμένας
- ΟΙ. ποῦ ποῦ; τί φύς; πῶς εἴπας; AN. ὁ πάτερ πάτερ,
 τίς ἀν θεῶν σοι τόνδε ἄριστον ἄνδρ' ἵδειν
 δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι; 1100
- ΟΙ. ὁ τέκνου, ἦ πάρεστον; AN. αὐτεὶς γὰρ χέρες
 Θησέως ἔσωσαν φίλτατων τὸ ὄπανων.
- ΟΙ. προσέλθετ', ὁ παῖ, πατρί, καὶ τὸ μηδαμὰ
 ἐλπισθέν ἥξειν σῶμα βαστάσαι δότε. 1105
 AN. αὐτεῖς ἂ τεῦξει· σὺν πόδῳ γὰρ ἡ χάρις.
- ΟΙ. ποῦ δῆτα, ποῦ στον; AN. αὖδ' ὅμοῦ πελάζομεν.
- ΟΙ. ὁ φίλτατ' ἔρην. AN. τῷ τεκόντι πᾶν φίλον.
- ΟΙ. ὁ σκῆπτρα φωτός. AN. δυσμόρου γε δύσμορα.
- ΟΙ. ἔχω τὰ φίλτατ', οὐδὲ ἔτ' ἀν πανάθλιος 1110
 θανὼν ἀν εἴην σφῆν παρεστώσαν ἐμοί.
 ἐρείσατ', ὁ παῖ, πλευρὸν ἀμφιδέξιον
 *ἐμφύντε τῷ φύσαντι, κάναπαύσετον
 τοῦ πρόσθ ἐρήμου τοῦδε δυστήνου πλάνου.
 καὶ μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ
 ταῖς τηλικαῖσθε σμικρὸς ἔξαρκει λόγος. 1115
 AN. δόδ' ἔσθ' δ σώσας· τοῦδε χρὴ κλύνειν, πάτερ,
 καὶ σοὶ τε τοῦργον *τοῦτ' *ἔμοι τὸ ἔσται βραχύ.
- ΟΙ. ὁ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
 τέκυ' εἰ φανέντ' ἀδελπα μηκύνω λόγον. 1120
 ἐπίσταμαι γὰρ τῆρδε τὴν ἐς τάσδε μοι
 τέρψιν παρ' ἀλλου μηδενὸς πεφασμένην.
 σὺ γάρ νυν ἔξεσωσας, οὐκ ἀλλος βροτῶν.
 καὶ σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
 αὐτῷ τε καὶ γῇ τῇδε· ἐπεὶ τό γ' εὐσεβεῖς
 μόνοις παρ' ὑμῖν εὑρον ἀνθρώπων ἐγὼ
 καὶ τούπιεκὲς καὶ τὸ μὴ ψευδοστομεῖν. 1125
 εἰδὼς δὲ ἀμύνω τοῖσθε τοῖς λόγοις τάδε.

ἔχω γάρ ἔχω διὰ σὲ αὐτὸς ἀλλως βροῦνται.
καὶ μη χίρ', δυσκέ, δεξιῶν ὄφεξον. ὅτε
φύσισ το φύλαρτο τ', εἰ βέρμις, τὸ σὸν αἴρε.
καί τοι τί φυσῶ; τόσος δὲ ἀδλασ γεγόνει
θεγένει θελήστραιμ' ἀνδρός, φέτις αὐτὸς ἐπι-
κρίτης κακῶν ξέπουκος; αὐτὸς ἔγραψε στε,
οὐδὲ οὐτὸν ἔστω. τούς γάρ ἐργαζόντος βροῦνται
μόνοις οὐδὲ τε στυγοδακτυλεῖν τάδε.
οὐδὲ διάτοβεν μη χαῖρε καὶ τὰ λαεστά μην
μέλον δικαίως, ὥστερ εἰς τόδι ἡμέρας.

1130

ΘΗ. αὐτὸς εἰ τι μῆκος τῶν λόγων ἔθουν εἰλέσθ,
τέκνουσι τερφθεῖς τούσδε, θαυμάσσεις ἔχω,
οὐδὲ εἰ πρὸ τούμου προμλαθεῖς τὰ τῶνδι ἐπη.
βάρος γάρ ἡμᾶς οὐδὲν ἐστούπων ἔχει.
οὐ γάρ λόγουσι τὸν βίον σπουδάζομεν
λαμπτρὸν ποιέσθαι μᾶλλον ἢ τοὺς δραμέτρους.
δείκνυμ δ. ἤν γάρ ὁμοσ' οὐκ ἐψευσάμην
οὐδὲν στε, πρέσβυν. τάσδε γάρ πάρεμ' ἄγνω
ζόστας, ἀκραυγήσις τῶν κατηγειλημένων.
χόππως μὲν ἀγώνις ὑρέθη τί δεῖ μάτηρ
κομπεῖν, ἢ γ' εἴσει καῦτὸς ἐκ ταύτων ξυπόν;
λόγος δὲ ἐμπέπτωκεν ἀρτίως ἐμοὶ
στείχοντι δεύρῳ, συμβαλοῦ γνώμην, ἐπει
σμικρὸς μὲν εἰπεῖν, ἀξιος δὲ θαυμάσαι.
πράγμας δὲ ἀτίκειν οὐδὲν ἀνθρωπον χρεών.

1140

ΟΙ. τί δὲ ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὡς μὴ εἰδότ' αὐτὸν μηδὲν διν σὺ πυθάνει.

1155

ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἐμπολιν
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' φέ-
θύων ἔκυρον ἦτορ' ὠρμώμητε ἐγώ.

1160

ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι;

ΘΗ. οὐκ οἶδα πλὴν ἔτι σοῦ γάρ, ὡς λέγουσί μοι,
βραχὺν τιν' αἰτεῖ μῆθον οὐκ δύκον πλέων.

- ΟΙ. ποιόν τω'; οὐ γάρ ήδη ἔδρα σμικροῦ λόγου.
 ΘΗ. σὸι φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
 αἰτεῖν ἀπέλθειν τ' ἀσφαλῶς τῆς δεῦρ' ὅδοῦ. 1165
- ΟΙ. τίς δῆτ' ἀν εἴη τήνδρ' ὁ προσθακῶν ἔδραν;
 ΘΗ. ὄρα κατ' Ἀργος εἴ τις ὑμὺν ἐγγενῆς
 ἔσθ', δοτις ἀν σου τοῦτο προσχρήζοι τυχεῖν.
- ΟΙ. ω φίλατε, σχέτε οὐπερ εἰ. ΘΗ. τί δὲ στις σοι;
 ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγε. 1170
- ΟΙ. ἔξοιδ' ἀκούων τῶνθ δε ἔσθ' ὁ προστάτης.
 ΘΗ. καὶ τίς ποτ' ἔστιν, ὃν γ' ἐγὼ ψέξαιμι τι;
- ΟΙ. πᾶς οὐμός, δναξ, στυγνός, οὐ λόγων ἐγὼ
 ἄλγυστ' ἀν ἀνδρῶν ἔξανασχοίμην κλύων.
 ΘΗ. τί δέ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἀ μὴ
 χρῆσεις; τί σοι τοῦτ' ἔστι λυπηρόν, κλύειν; 1175
- ΟΙ. ἔχθιστον, δναξ, φθέγμα τοῦθ' ἥκει πατρί·
 καὶ μὴ μ' ἀνάγκη προσβάλῃς ταῦθ' εἰκασθεῖν.
 ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἔξαναγκάζει, σκόπει.
- μή σοι πρόνοι' ἡ τοῦ θεοῦ φυλακτέα. 1180
- ΑΝ. πάτερ, πιθοῦ μοι, κεὶ νέα παρανέσω.
 τὸν ἄνδρ' ἔστον τόνδε τῇ θ αὐτὸν φρενὶ
 χάριν παρασχεῖν τῷ θεῷ θ ἀ βούλεται,
 καὶ νῷν ὑπεικο τὸν κασίγνητον μολεῖν.
 οὐ γάρ σε, θάρσει, πρὸς βίᾳν παρασπάσει
 γνώμης, ἀ μὴ σοι συμφέροντα λέξεται.
 λόγων δὲ ἀκοῦσαι τίς βλάβη; τά τοι καλῶς
 εύρημέν ἔργα τῷ λόγῳ μηνύεται.
 ἔφυσας αὐτόν δοτε μηδὲ δρωτά σε 1185
- τὰ τῶν * κάκιστα δυστεβεστάτων, πάτερ,
 θέμις σέ γ' εἴραι κεῖνον ἀντιδρᾶν κακῶς.
 ἀλλ' αὐτόν—εἰσὶ χάτέροις γοναὶ κακαὶ
 καὶ θυμὸς ὅξις, ἀλλὰ νοικετούμενοι
 φίλων ἐπωδαῖς ἔξεπάδονται φύσιν.
 σὺ δὲ εἰς ἔκεινα, μὴ τὰ νῦν, ἀποσκόπει 1190
- πατρῷα καὶ μητρῷα πήμασθ' ἀπαθεῖς,

- κάν κείνα λεύσσης, οὖδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ώς κακὴ προσγίγνεται.
ἔχεις γάρ οὐχὶ βαιά τάνθυμήματα,
τῶν σῶν ἀδέρκτων δημάτων τητόμενος. 1200
ἄλλ' ἡμῖν εἴκε, λιπαρεῖν γάρ οὐ καλὸν
δίκαια προσχρήζουσιν, οὐδὲ αὐτὸν μὲν εὐ^{πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.}
- ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικάτε με
λέγοντες· ἔστω δ' οὐν ὅπως ὑμίν φίλον. 1205
μόνον, ξέν', εἴπερ κείνος δωδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτέ.
- ΘΗ. ἀπαξ τὰ τοιαῦτ', οὐχὶ δἰς χρήζα κλύειν,
ῳ πρέσβυν. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἵσθ', ἔάν περ κάμε τις σώζῃ θεῶν. 1210
- ΧΟ. στρ. ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου παρεὶς
ζώειν, σκαιοσύναν φυλάσσων ἐν ἐμῷ κατάδηλος ἔσται.
ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο δὴ 1215
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἀν ἴδοις ὅπου,
ὅταν τις ἐς πλέον πέσῃ
τοῦ θελοντος· *δ' ὁ ἐπίκουρος ἴστοτέλεστος, 1220
"Ἄιδος ὅτε μοῦρ' ἀνυμέναος
ἀλυρος ἄχορος ἀναπέφηγε,
θάνατος ἐς τελευτάν.
- ἀντ. μὴ φύναι τὸν ἀπαντά νικᾶ λόγον· τὸ δ', ἐπεὶ φανῆ,
βῆναι κεῖθεν ὅθεν περ ἥκει πολὺ δεύτερον ώς τάχιστα. 1225
ώς εὐτ' ἀν τὸ νέον παρῇ, κούφας ἀφροσύνας φέρον,
τίς πλάγχθη τὸ πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;
φόνοι, στάσεις, ἔρις, μάχαι
καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε 1230
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόποιτα
κακὰ κακῶν ἔνυοικεῖ.
ἐπ. ἐν φ' τλάμων ὅδ', οὐκ ἐγὼ μόνος,
πάντοθεν βρέριος ώς τις 1235

ἀκτὰ κυματοπλῆξ χειμερία κλονεῖται,
ώς καὶ τόνδε κατάκρας
δεινὰλ κυματοσγέης
δται κλονέουσιν ἀεὶ ξυνοῦσαι,
αἱ μὲν ἀπ' ἀελίουν δυσμᾶν,
αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
αἱ δὲ νυχῶν ἀπὸ ρίπâν.

1245

ΑΝ. καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικε, δ ἔνεος,
—ἀνδρῶν γε μοῦνος, ὡς πάτερ,—δὶ' ὅμματος
ἀστακὴν λείβων δάκρυον ὥδ' ὁδοιπορεῖ.

1250

ΟΙ. τίς οὖτος;

ΑΝ. διηπερ καὶ πᾶλαι κατέχομεν
γνώμη, πάρεστι δεῦρο Πολυυείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἵμοι, τί δράσω; πότερα τάμαντοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδε ὄρῶν
πατρὸς γέροντος; ὃν ἔνης ἐπὶ χθονὸς
σὺν σφῖν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
ἐσθῆτι σὺν τοιῷδε, τῆς ὁ δυσφιλῆς
γέρων γέροντι συγκατόφηκεν *πίνος
πλευρὰν μαραίνων, κρατὶ δ' ὅμματοστερεῖ

1255

κόμη δι' αὔρας ἀκτένιστος ἄσσεται·
ἀδελφὸς δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης ηδύος θρηπτήρια.
ἄγω πανώλης ὅψ' ἄγαν ἐκμαθάνω·

1260

καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
ταῖς σαῖσιν ἤκειν· τάμα μὴ 'ξ ἄλλων πύθῃ.
ἄλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μέν ἔστι, προσφορὰ δ' οὐκ ἔστ' ἔτι.

1265

τί σιγᾶς;
φώνησον, δ πάτερ, τε· μή μ' ἀποστραφῆς.

1270

οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσσει
πέμψεις ἄναυδος, οὐδὲ διηνίεις φράσσας;
δι σπέρματ' ἀνδρὸς τοῦδε, ἐμὰς δὲ δομαίμονες,
πειράστατ' ἀλλ' ὑμεῖς γε κινήσας πατρὸς
τὸ δυσπρόσιοιστον κάπροστήγορον στόμα,
ὡς μή μ' ἀτιμον, τοῦ θεοῦ γε προστάτην,
οὔτως ἀφῆ γε μηδὲν ἀντειπῶν ἔπος.

1275

ΑΝ. λέγ', δι ταλαιπώρ', αὐτὸς δι χρεία πάρει.
τὰ ποδλὰ γάρ τοι βίηματ' ἡ τέρφαντά τι,
ἡ δυσχεράναντ', ἡ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήσοις τινά.

1280

ΠΟ. ἀλλ' ἔξερω· καλῶς γάρ ἔξηγει σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἀφωγόν, ἔνθεν μ' ὃδ' ἀνέστησεν μολεῖν
δι τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ^{λέξαι τ'} ἀκοῦστα τ' ἀσφαλεῖ σὺν ἔξιδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, δι ξένοι, βουλήσομαι
καὶ ταῦνδε ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοὶ.
δι δὲ ἡλθον ἡδη σοι θελω λέξαι, πάτερ.

1285

γῆς ἐκ πατρφας ἔξελῆλαμαι φυγάς,
τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἡξίουν γεραυτέρᾳ.

1290

ἀνθ' δι μ' Ἐτεοκλῆς, διν φύσει νεώτερος,
γῆς ἔξεώστεν, οὐτε νικήσας λάγῳ
οὐτ' εἰς Ἑλεγχον χειρὸς οὐδὲ ἔργου μολών,
πόλιν δὲ πείσας. διν ἔγω μαλιστα μὲν
τὴν σὴν Ἐρινὸν αἰτίαν εἶναι λέγω·
ἔπειτα κάποδ μάντεων ταύτη κλύω.

1295

ἔπει τὸν ἡλθον Ἀργος ἐς τὸ Δωρικόν,
λαβὼν Ἀδραστον πειθερὸν ξυνωμότας
ἔστησ' ἐμαυτῷ γῆς ὅστοιπερ Ἀπίας
πρῶτον καλούνται καὶ τετίμηνται δόρει,
ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
ξὺν τοῦδε ἀγείρας ἡ θάνοιμι πανδίκως,

1300

1305

ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλλομει γῆς.
 εἰεν· τί δῆτα σῦν ἀφιγμένος κυρῶ;
 σοὶ προστροπαίους, δὲ πάτερ, λιτὰς ἔχων,
 αὐτὸς τ' ἔμαυτοῦ ἔυμμάχων ταῖς ἐμῶν,
 οἱ νῦν σὺν ἐπτὰ τάξεσι σὺν ἐπτά τε
 λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν
 οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρώτα μὲν
 δόρει κρατύνων, πρώτα δὲ οἰωνῶν ὅδοις·
 δὲ δεύτερος δὲ Λίτωλος Οἰνέως τόκος.

1310

Τυδεύς· τρίτος δὲ Ἐτέοκλος, Ἀργεῖος γεγόνεις·
 τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατὴρ
 Ταλαός· δὲ πέμπτος δὲ εὑχεταὶ κατασκαφῇ
 Καπανεὺς τὸ Θήβης ἄστυ δηώσειν πυρί·
 ἕκτος δὲ Παρθενοπάνος Ἀρκὰς ὅρνυται,
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σός, κεὶ μὴ σός, ἀλλὰ τοῦ κακοῦ
 πότμου φυτευθείς, σός γέ τοι καλούμενος,
 ἀγω τὸν Ἀργους ἄφοβον ἐς Θήβας στρατόν.
 οἵ σ' ἀντὶ παιδῶν τῶνδε καὶ ψυχῆς, πάτερ,
 ἵκετεύομεν ἔνυπαντες ἔξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν δρμωμένῳ
 τῷδ' ἀνδρὶ τούμονι πρὸς καστιγήτου τίσιν,
 δος μὲν ἔξέωσε κάπεστλησεν πάτρας.

1320

εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἀν σὺν προσθῇ, τοῦσδε ἔφασκ' εἴναι κράτος.
 πρός νῦν σε κρηνῶν καὶ θεῶν ὁμογίων
 αἰτῶ πιθέσθας καὶ παρεικαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ·
 ἀλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κάγω, τὸν αὐτὸν δαίμονον ἔξειληφότες.
 δὲ δὲ δόμοις τύραννος, δὲ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀθρύνεται·
 δη, εἰ σὺ τὴμη ἔνυπαραστῆσει φρενός,

1325

1330

1335

1340

- | | |
|--|------|
| βραχεῖ σὸν ὅγκῳ καὶ χρόνῳ διασκεδῶ. | |
| ῶστ' ἐν δόμοισι τοῖσι σοὶς στήσω σ' ἄγων, | |
| στήσω δὲ ἐμαυτόν, κείνον ἐκβαλῶν βίᾳ. | |
| καὶ τὰῦτα σοῦ μὲν ἔνθελοντος ἔστι μοι | |
| κομπέν, ἀνεύ σοῦ δὲ οὐδὲ σωθῆναι σθένω. | |
| XO. τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους, | 1345 |
| εἰπὼν ὅποια ἔνυμφορ̄ ἔκπεμψαι πᾶλιν. | |
| OL. ἀλλ' εἰ μέν, ἄνδρες, τὴσδε δημοῦχος χθονός | |
| μὴ τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ | |
| Θησεύς, δικαιῶν ὃστ' ἐμοῦ κλίνειν λόγους, | |
| οὐ τάν ποτ' ὀμφῆς τῆς ἐμῆς ἐπῆσθετο· | 1350 |
| νῦν δὲ ἀξιωθεὶς εἰσὶ κάκούσας γέρειν | |
| τοιαῦθε δὲ τὸν τοῦδε οὖν ποτ' εὐφρανέν βίον | |
| ἢ γέ, ὁ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων, | |
| Δ νῦν δὲ σὸς ἔνυμψος ἐν Θήβαις ἔχει, | |
| τὸν αὐτὸς αὐτοῦ πατέρα τόνδε ἀπῆλασας | |
| καθηκας ἀπολιν καὶ στολὰς ταύτας φορεῖν, | |
| Δς νῦν δακρύεις εἰσορῶν, δτ' ἐν πόνῳ | |
| ταῦτῷ βεβήκως τυγχάνεις κακῶν ἐμοὶ. | |
| οὐ κλαυστὰ δὲ ἔστιν, ἀλλ' ἐμοὶ μὲν οἰστέα | 1355 |
| τάδε, ὕσπερ ἀνίζω, σοῦ φονέως μεμυημένος. | |
| σὺ γάρ με μόχθῳ τῷδε ἔθηκας ἔντροφον, | |
| σύ μ' ἔξεωσας ἐκ σέθεν δὲ ἀλώμενος | |
| ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον. | |
| εἰ δὲ ἔξεφυσα τάσδε μὴ ἔμαντῷ τροφοὺς | 1360 |
| τὰς παιδας, ή τὰν οὐκ ἀνή, τὸ σὸν μέρος· | |
| νῦν δὲ αἴδε μὲν ἐκσώζουσιν, αἴδε ἐμαὶ τροφοί, | |
| αἴδε ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν | |
| ὑμεῖς δὲ ἀπὸ ἄλλουν κούκι ἐμοῦ πεφύκατον. | |
| τοιγάρο σ' δὲ δαιμῶν εἰσορᾶ μὲν οὖν τί που | 1370 |
| ώς αὐτίκι, εἴπερ οἶδε κινοῦνται λόχοι | |
| πρὸς ἀστυ Θήβης. οὐ γὰρ ἔσθι ὅπως πολιι | |
| κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι | |
| πεσεῖ μανθεὶς χῶρ σύνυμψος ἔξιστον. | |

- τοιάσδε ἀρὰς σφῶν πρόσθε τ' ἔξανηκ' ἐγώ
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοὶ,
 ἵν' ἀξιῶτον τοὺς φυτεύσατας σέβειν,
 καὶ μὴ ἔστιμάξητον, εἰ τυφλοῦ πατρὸς
 τοιώδες ἐφύντον. αἴδε γὰρ τάδε οὐκ ἔδρων.
 τοιγάρ τὸ σὸν θάκημα καὶ τοὺς σὸν θρόνους
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Σηῆδες ἀρχαίοις νόμοις.
 σὺ δὲ ἔρριψτος τε κάπτάωρ ἐμοῦ,
 κακῶν κάκιοτε, τάσδε συλλαβθὼν ἀράς,
 ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
 δόρει κρατῆσαι μήτε νοστῆσαι ποτε
 τὸ κοῖλον Ἀργος, ἀλλὰ συγγενεῖ χερὶ¹
 θανεῖν κτανεῖν θ' ὑφ' οὐπερ ἔξελῆλασαι.
 τοιαῦτ' ἀράμαι, καὶ καλῶ τὸ Ταρτάρου
 στυγνὸν πατρῷον ἔρεβος, ὡς σ' ἀποικίσῃ,
 καλῶ δὲ τάσδε δαίμονας, καλῶ δὲ Ἀρη
 τὸν σφῶν τὸ δεινὸν μίσος ἐμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στείχε, κάξαγγελλ' ἵων
 καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦν θ' ἄμα
 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίποους
 τοιαῦτ' ἔνεμε παισὶ τοῖς αὐτοῦ γέρα.
 ΧΟ. Πολύνεικες, οὕτε ταῖς παρελθούσαις ὁδοῖς
 ξυνήδομαι σοι, νῦν τ' ἦθ' ὡς τάχος πάλιν.
 ΠΟ. οἵμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
 οἵμοι δὲ ἑταίρων οἷοι ἀρέδοι δόδοι τέλος
 Ἀργους ἀφωρμήθημεν, τὰ τάλας ἐγώ.
 τοιοῦτον, οἶον οὐδὲ φωνῆσαι τινι
 ἔξεσθ' ἑταίρων, οὐδὲ ἀποστρέψαι πάλιν,
 ἀλλ' ὅντ' ἄναυδον τῆδε συγκύρσαι τύχη.
 δὲ τοῦδε δῆμαιοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ
 τὰ σκληρὰ πατρὸς κλύνετε *ταῦτ' ἀρωμένους,
 μὴ τοί με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδε ἀράλ
 πατρὸς τελῶνται καὶ τις ὑμῖν ἐσ δόμους
- 1375
 1380
 1385
 1390
 1395
 1400
 1405

νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κάν κτερίσμασιν.
καὶ σφῶν δὲν ἔπαινος, δν κομίζετον
τοῦδ' ἀνδρὸς οἰς πονεῖτον, οὐν ἐλάσσονα
ἔτ' ἀλλον οἴσει τῆς ἐμῆς ὑπουργίας.

1410

AN. Πολύνεκες, ίκετεύω σε πεισθῆναι τί μοι.

PO. ὁ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε.

1415

AN. στρέψω στράτευμ' ἐς Ἀργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αἰτὸν καὶ πόλιν διεργάσῃ.PO. ἀλλ' οὐχ οἴον τε. πῶς γάρ αὐθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;AN. τί δὲ αὐθις, ω πᾶι, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαι τέρπος ἔρχεται;

1420

PO. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελάσθαι τοῦ καστιγνήτου πάρα.AN. δρᾶς τὰ τοῦδε οὖν ὡς ἐς ὄρθον ἐκφέρει
μαντεύμαθ', δο σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ;

1425

PO. χρῆσει γάρ· ήμιν δὲ οὐχὶ συγχωρητέα.

AN. οἵμοι τάλανα· τίς δὲ τολμήσει κλύων
τὰ τοῦδε ἐπεσθαι τάνδρός, οἶ ἐθέσπισεν;PO. οὐδὲ ἀγγελοῦμεν φλαῦρ· ἐπεὶ στρατηλάτουν
χρηστοῦ τὰ κρείσσω μηδὲ τάνδε λέγειν.

1430

AN. οὗτως ἀρ', ω πᾶι, ταῦτα σοι δεδογμένου;

PO. καὶ μὴ μ' ἐπίσχης γ'. ἀλλ' ἐμοὶ μὲν ηδὲ ὅδὸς
ἐσται μέλουσα δύσποτμός τε καὶ κακὴ

πρὸς τοῦδε πατρὸς τῶν τε τοῦδε Ἐρινύων.

σφῶν δὲ εὔοδοί Ζεύς, τάδε εἰ τελεῖτε μοι

1435

θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὐθις ἔξετον.

μέθεσθε δὲ ηδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι

βλέποντ' ἐσδύψεσθ αὐθις. AN. ω τάλαι' ἔγω.

PO. μή τοι μ' ὅδύρουν. AN. καὶ τίς ἄν σ' δρμώμενον
εἰς προύπτον "Αἰδην οὐ καταστένοι, κάστι;

1440

PO. εἰ χρή, θανούμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

PO. μὴ πεῖθ' δ μὴ δεῖ. AN. δυστάλαινά ταρ' ἔγώ,

- εἴ σου στερηθῶ. ΠΟ. ταῦτα δὲν τῷ δαιμονὶ¹⁴⁴⁵
καὶ τῇδε φῦναι χάτέρα. σφῆν δὲν ἐγὼ
θεοῖς ἀρῶμαι μὴ ποτὲ ἀντῆσαι κακῶν
ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.
- ΧΟ. στρ.α. νέα τάδε νεόθεν ἡλθέ μοι
* νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,¹⁴⁵⁰
εἴ τι μοῖρα μὴ κιγχάνει.
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὅρᾳ δρᾷ ταῦτ' ἀεὶ χρόνος, τέπει μὲν ἔτερα,
τὰ δὲ παρ' ἡμαρ αὐθίςις αὔξων ἄνω.¹⁴⁵⁵
ἔκτυπεν αἰθήρ, δὲ Ζεῦ.
- ΟΙ. δὲ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
- ΑΝ. πάτερ, τί δὲν ἔστι τάξισμον ἐφ' φόνοις;
- ΟΙ. Διὸς πτερωτὸς ἥδε μὲντικ' ἀξεῖαι
βροντὴ πρὸς "Αιδηρν. ἀλλὰ πέμψαθ' ὡς τάχος.¹⁴⁶⁰
- ΧΟ. ἀντ.α. Ἰδε μᾶλα, μέγας ἐρείπεται
κτύπος ἀφατος ὅδε διύβολος· ἐσ δὲν ἄκραν
δεῦμ' ὑπῆλθε κράτος φόβαν.¹⁴⁶⁵
ἔπτηξα θυμόν· *οὐράνοι γὰρ ἀστραπὴ φλέγει πάλιν.
τί μάν ἀφίστει τέλος; δέδια τόδε· οὐ γὰρ ἀλιον
ἀφορμᾶ ποτὲ οὐκ ἀνευ ξυμφορᾶς,¹⁴⁷⁰
δὲ μέγας αἰθήρ, δὲ Ζεῦ.
- ΟΙ. δὲ παιᾶνες, ἵκει τῷδε ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κούκέτ' ἔστιν ἀποστροφή.
- ΑΝ. πῶς οἰσθα; τῷ δὲ τοῦτο συμβαλῶν ἔχεις;
- ΟΙ. καλῶς κάτοιδε. ἀλλ' ὡς τάχιστά μοι μολὼν
ἄνακτα χώρας τῆσδε τις πορευεστάτω.¹⁴⁷⁵
- ΧΟ. στρ.β. ζα, ἴδον μᾶλα αὐθίς ἀμφίσταται διαπρύσιος ὅτοβος. Ἡ-
λεως, *δαιμον, Ἄλεως, εἴ τι γὰρ
ματέρι τυγχάνεις ἀφεγγὲς φέρων.¹⁴⁸⁰
ἐναισίου δὲ συντύχοιμ, μηδὲ ἀλαστον ἄνδρος ἰδὼν
ἀκερδῆ χάριν μετάσχοιμι πως· Ζεῦ ἄνα, σοὶ φωνῶ.¹⁴⁸⁵
- ΟΙ. δρ' ἐγγὺς διήρος; δρ' ἐτ' ἐμψύχον, τέκνα,

- νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κάν κτερίσμασιν.
καὶ σφῶν δὲ νῦν ἔπαινος, δν κομίζετον
τοῦδ' ἀνδρὸς οἰς πονέτον, οὐκ ἐλάσσονα
ἔτ' ἀλλον οἴσει τῆς ἐμῆς ὑπουργίας.
- AN. Πολύνεκες, ἵκετεύω σε πεισθῆναι τί μοι.
ΠΟ. δ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε.
AN. στρέψαι στράτευμ' ἐς Ἀργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
ΠΟ. ἀλλ' οὐχ οἶσι τε. πῶς γὰρ αὐθις αὖ πάλιν
στράτευμ' ἄγομι ταυτὸν εἰσάπταξ τρέσας;
AN. τί δὲ αὐθις, διὰ πάντας, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ καστρητού πάρα.
AN. δρᾶς τὰ τοῦδε οἴην ὡς ἐς ὄρδον ἐκφέρει
μαντεύμαθ', διὰ σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1410
ΠΟ. χρῆσει γάρ· ήμιν δὲ οὐχὶ συγχωρητέα.
AN. οἵμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδε ἐπεσθαι τάνδρός, οἱ ἐθέσπισεν;
ΠΟ. οὐδὲ ἀγγελοῦμεν φλαῦρ· ἐπεὶ στρατηλάτουν
χρηστοῦ τὰ κρείσσων μηδὲ τάνδε λέγειν.
AN. οὕτως ἀρ', διὰ πάντας τοῦτα σοι δεδογμένου;
ΠΟ. καὶ μή μ' ἐπίσχησι γ'. ἀλλ' ἐμοὶ μὲν ηδὲ δδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδε Ἐρινύων.
σφῶν δὲ εὐοδούη Ζεύς, τάδε εἴ τελεῖτε μοι
θανόντ', ἐπεὶ οὐ μοι ζῶντι γ' αὐθις ἔξετον.
μέθεσθε δὲ ηδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόντεσθ' αὐθις. AN. δ τάλαιν' ἔγω.
ΠΟ. μή τοι μ' δδύρουν. AN. καὶ τίς ἂν σ' ὀρμώμενον
εἰς προύπτον "Αἰδηνού οὐ καταστένοι, κάστι;
ΠΟ. εἰ χρή, θανοῦμαι. AN. μηδ σὺ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πέιθ' δ μηδ δεῖ. AN. δυστάλαινά ταῦτα ἔγώ,
- 1420
- 1425
- 1430
- 1435
- 1440

- εὶ σου στερηθῶ. ΠΟ. ταῦτα δὲν τῷ δαιμονὶ^ν
καὶ τῆδε φύναι χατέρᾳ. σφῆν δὲν ἔγω
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν
ἀνάξιαι γὰρ πᾶσιν ἐστε δυστυχεῖν. 1445
- ΧΟ. στρ.α. νέα τάδε νεόθεν ἥλθε μοι
* νέα βαρύποτμα κακὰ παρὸς ἀλασῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
δρᾶ δρᾶ ταῦτ' ἀλι χρόνος, τέπει μὲν ἔτερα,
τὰ δὲ παρὸς ἡμαρ αὐθις αὖξων ἄνω. 1455
ἔκτυπεν αἰθήρ, ω Ζεῦ.
- ΟΙ. ω τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντας ἀριστον δεῦρο Θηρέα πόρος;
ΑΝ. πάτερ, τί δὲν ἐστι τάξιωμ' ἐφ' ω καλεῖς;
ΟΙ. Διὼς πτερωτὸς ἦδε μὲν αὐτίκ' ἀξετα
βροτὴ πρὸς "Αιδην. ἀλλὰ πέμψαθ ὡς τάχος. 1460
- ΧΟ. ἀντ.α. ἵδε μᾶλα, μέγας ἐρείπεται
κτύπος ἀφατος δέε διόβολος· ἐς δὲν ἄκραν
δεῖμ' ὑπῆλθε κράτος φόβαν. 1465
ἐπτηξα θυμόν *οὐρανοῦ γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τέλος; δέδια τόδε· οὐ γὰρ ἀλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470
ω μέγας αἰθήρ, ω Ζεῦ.
- ΟΙ. ω παῖδες, ἵκει τῷδε ἐπὸν ἀνδρὶ θέσφατος
βίσου τελευτή, κούκετ' ἐστ' ἀποστροφή.
ΑΝ. πῶς οἰσθα; τῷ δὲ τούτῳ συμβαλῶν ἔχεις;
ΟΙ. καλῶς κάτοιδ. ἀλλ' ως τάχιστά μοι μολὼν
ἄνακτα χώρας τῆσδε τις πορευσάτω. 1475
- ΧΟ. στρ.β. ἔα, ἵδον μᾶλ' αὐθις ἀμφίσταται διαπρύσιος ὅτοβος. ἴ-
λεως, *δαιμον, ἵλεως, εἴ τι γῆ
ματέρι τυγχάνεις ἀφεγγὲς φέρων. 1480
- ἐναισίου δὲ συντύχοιμι, μηδὲ ἀλαστον ἄνδρον ἵδων
ἀκερδῇ χάριν μετάσχοιμι πως· Ζεῦ ἄνα, σοὶ φωνῶ. 1485
- ΟΙ. ἀρ' ἐγγὺς ἀνήρ; δρ' ἐτ' ἐμψύχουν, τίκνα,

- κιχήσεται μου καὶ κατορθοῦντος φρένα;
 ΑΝ. τί δ' ἀν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
 ΟΙ. ἀνθ' ὅν ἔπασχον εὖ τελεσφόρον χάριν
 δοῦναι σφι, ἥνπερ τυγχάνων ὑπεσχόμην. 1490
 ΧΟ. ἀντ.β. ἵνα ἵνα πᾶν, βάθι βάθι· εἴτ' ἄκραν ἐπιγύαλον ἐναλίψ
 Ποσειδανώρ θεῷ τυγχάνεις
 βούθυτον ἐστίαν ἀγίων, ἵκον.1495
 δ γάρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
 δικαίαν χάριν παρασχεῖν παθῶν. — οὐδὲν τοι,
 ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸν ἡχεῖται κτύπος,1500
 σαφῆς μὲν αὐτῶν, ἐμφανῆς δὲ τοῦ ξένου;
 μὴ τις Διὸς κεραυνός, οὐδὲ τις ὁμβρία
 χαλαζὸς ἐπιρράξασα; πάντα γάρ θεοῦ
 τουάτα χειμάζοντος εἰκάσαι πάρα.
 ΟΙ. ἀναξ, ποθοῦντι προύφαντης, καὶ σοι θεῶν
 τύχην τις ἐσθήλην τὸ θῆκε τῆσδε τῆς ὁδοῦ.1505
 ΘΗ. τί δ' ἐστίν, διὰ παῖ Λαίου, νέορτον αὖ;
 ΟΙ. ρόπη βίου μοι, καὶ σ' ἀπέρ ξυνήνεστα
 θέλω πόλιν τε τήνδε μὴ ψεύστας θανεῖν.
 ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ;1510
 ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσι μοι,
 ψεύδοντες οὐδὲν σημάτων προκειμένων.
 ΘΗ. πῶς εἴπας, διὰ γεραιέ, δηλοῦσθαι τάδε;
 ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖσ τὰ πολλά τε
 *στράψαντα χειρὸς τῆς ἀνικήτου βέλη.1515
 ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ δρῶ
 κοὺ ψευδόφημα· χῶ τι χρὴ ποιέν λέγε.
 ΟΙ. ἐγὼ διδάξω, τέκνου Αἰγέως, ἃ σοι
 γήρως ἀλυπα τῆδε κείσεται πόλει.
 χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,1520
 ἄθικτος ἡγητῆρος, οὐδὲ μηδὲ θανεῖν.
 τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
 μήθ' οὖ κέκενθε μήτ' ἐν οἷς κείται τόποις·
 ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε

- δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῆ.
ἀ δὲ ἔξαγιστα μηδὲ κινέῖται λόγῳ
αὐτὸς μαθήσει κεῖσ' ὅταν μολῃς μόνος·
ώς οὗτ' ἀνάστων τῶνδε ἀνέξεποιμί τῷ
οὗτ' ἀνάτεκνοισι τοῖς ἐμοῖς, στέργων δικαστοῖς.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χάρταν εἰς τέλος
τοῦ ἔγην ἀφίκου, τῷ προφερεράτῳ μόνῳ
σήμαντ', δὲ δὲ τῶπιστι δεικνύτῳ.
χούτων ἀδρῶν τήμορον ἐνοικήσεις πόλεις,
καὶ εὖ τις οἰκητή, ῥᾳδίως καθύβρισαν.
θεοὶ γάρ εὖ μέν, δψὲ δὲ εἰσοράσσονται,
τὰ θεῖα ἀφείται εἰς τὸ μαίνεσθαι τραπῆ.
δὲ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
τὰ μὲν τοιαῦτα οὐν εἰδότερον ἐκδιδάσκομεν.
χώρον δὲ, ἐπειγεὶς γάρ με τούτοις θεοῖς παρόν,
στείχωμεν ηδη, μηδέ γέρνετε πρόπομποι.
δὲ παῖδες, δωδεκάτης, ἐγὼ γάρ ήγεμὸν
σφῆν αὖ πέφασμα καινός, νωπερ σφῶ πατρί.
χωρεῖτε, καὶ μὴ φαύετε, ἀλλ' ἔστε με
αὐτὸν τὸν ἵερὸν τύμβον ἔξευρεῖν, ἵνα
μοῖρος ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδε, δέ, τῇδε βάτε· τῇδε γάρ μ' ἄγει
Ἐρμῆς δὲ πομπὸς ηδη τε νερτέρα θεός.
δὲ φῶς ἀφεγγέας, πρόσθε ποὺ ποτὸς ησθε ἐμόν,
νῦν δὲ σχατάρον σου τούμδον ἀπτεται δέμας.
ηδη γάρ ἔρπω τὸν τελευταῖον βίον
κρύψων παρ' Αἰδην. ἀλλά, φιλτατε ξένων,
αὐτός τε χώρα θ' ηδε πρόσπολοί τε σοὶ
εὐδαιμονες γένοισθε, κάπ' εὐπραξίᾳ
μέμηνθε μου θαυμότος εὐτυχεῖς ἀεί.
ΧΟ. στρ. εἰς θέμις ἔστι μοι τὰν ἀφανῆ θεόν
καὶ σὲ λιταῖς σεβίζειν,
ἐνυπχίωα διναξ,

Αἰδωνεῦ, Αἰδωνεῦ, λίστομαι	1560
* ἐπιπόνφ μήτ' ἐπὶ βαρυαχεῖ	
ξένον * εὖ κατανύσαι	
μόρφ τὰν παγκευθῆ κάτω	
νεκρῶν πλάκα καὶ Στύγιον δόμον.	
πολλῶν γάρ ἀν καὶ μάταν	1565
πημάτων ἴκνουμένων	
πᾶλιν σε δαίμων δίκαιος αὗξοι.	
ἀντ. δ χθόναι θεά, σῶμά τ' ἀνικάτου	1568
θηρός, δν ἐν πὐλαιστ	
φασὶ πολυξέστοις	1570
εὐνᾶσθαι, κυνζείσθαι τ' ἔξ ἄντρων	
ἀδάματον φύλακα παρ' Ἀΐδα	
λόγος αὖν ἀνέχει·	
δν, δ Γᾶς πᾶν καὶ Ταρτάρου,	
κατεύχομαι ἐν καθαρῷ βῆναι	
δρυμωμένφ νερτέρας	1575
τῷ ξένῳ νεκρῶν πλάκας·	
σέ τοι κικλήσκω τὸν αἰένυπνον.	
ΑΓΓΕΛΟΣ.	
ἄνδρες πολῖται, ξυντομωτάτως μὲν ἀν	
τύχοιμι λέξας Οἰδίπουν δλωλότα·	
δ δὴ τὰ πραχέντ' οὐδὲ δ μῦθος ἐν βραχεῖ	1580
φράσαι πάρεστιν οὕτε τάργ' ὅσ' ἡν ἔκει.	
ΧΟ. δλωλε γάρ δύστηνος; ΑΓ. ὡς λελοιπότα	
κείνον τὸν ἀεὶ βίοτον ἔξεπίστασο.	
ΧΟ. πῶς; Ἄρα θείᾳ κάπονφ τὰλας τύχῃ;	1585
ΑΓ. τοῦτ' ἔστιν ηδη κάποθαυμάσαι πρέπον.	
ώς μὲν γάρ ἐνθένδ' εἰρπε, καὶ σύ που παρὸν	
ξέοισθ', ίφηγηπῆρος οὐδενὸς φίλων,	
ἀλλ' αὐτὸς ἡμῶν πᾶσιν ἔξηγουμενος·	
ἐπεὶ δὲ ἀφίκτο τὸν καταρράκτην δόδων	
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,	
ἔστη κελεύθων ἐν πολυσχίστων μῆ,	1590

- κοῦλου πέλας κρατῆρος, οὐ τὰ Θησέως
Περίθου τε κεῖται πίστ’ ἀεὶ ἔνιθήματα·
ἀφ’ οὐ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595
κοῦλης τ’ ἀχέρδου κάποδ λαίνου τάφου,
καθέζετ· εἰτ’ ἔλυσε δυσπικεῖς στολάς.
κάπειτ’ ἀντας παῖδας ἡνάγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τὸ δὲ εὐχλόου Δήμητρος εἰς προσάργιον
πάγον μολούσαι τάσδ ἐπιστολὰς πατρὶ^ν
ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτι τ’ ἐξῆσκησαν ἢ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
κούνι ἦν ἔτ’ οὐδὲν ἀργὸν δων ἐφίετο, 1605
κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ρίγησαν, ὡς Ἱκουσαν· ἐσ δὲ γούνατα
πατρὸς πεσούσαι κλαῖσι, οὐδὲ ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμῆκεις γέουσ.
δὸς ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν,
πτύξεις ἐπ’ αὐτᾶς χεῖρας εἴπεν, δὲ τέκνα,
οὐκ ἔστ’ ἔθ’ ὑμῖν τῇδ’ ἐν ἡμέρᾳ πατήρ. 1610
ὅλωλε γάρ δὴ πάντα τάμα, κούκετι
τὴν δυσπόνητον ἔξετ’ ἀμφ’ ἐμοὶ τροφήν·
σκληρὸν μέν, οἰδα, παῖδες· ἀλλ’ ἐν γάρ μόνον
τὰ πάντα λύει ταῦτ’ ἔπος μοχθήματα.
τὸ γάρ φιλέιν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τάνδρος ἐσχεθ’, οὐ τητώμενα
τὸ λοιπὸν ηδη τὸν βίον διάξετον. 1615
τοιαῦτ’ ἐπ’ ἀλλήλοισιν ἀμφικείμενοι
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γέων ἀφίκοντ’ οὐδὲ ἔτ’ ὁρώρει βοή,
ἥν μὲν σιωπή, φθέγγα δὲ ἐξαίφνης τιὸς
θωῦξεν αὐτόν, φοτε πάντας ὀρθίας
στήσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1620
καλεῖ γάρ αὐτὸν πολλὰ πολλαχῆ θεός·

ὡ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται
δ' ὡς ἐπῆσθε' ἐκ θεοῦ καλούμενος,
αὐδῷ μολεῖν οἱ γῆς ἄνακτα Θησέα.
κάπει προσῆλθεν, εἴπεν, ὡς φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
ύμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
μῆποτε προδώσειν τάσδ' ἔκών, τελεῖν δ' ὅσ' ἀν
μέλλῃς φρονῶν εὐ̄ ξυμφέροντ' αἰτᾶς ἀεί.
δ' ὥς ἀνήρ γενναῖος, οὐκ οἶκτον μέτα
κατήνεσεν τάδ' ὄρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυραῖς χερσὶν ὃν παιδῶν λέγει,
ὡς παιδεῖ, τλάσας χρὴ τὸ γενναῖον φρενὶ¹⁶³⁰
χωρεῖν τόπων ἐκ τῶνδε, μηδὲ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἄλλ' ἔρπεθ' ὡς τάχιστα· πλὴν δὲ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰστηκούσαμεν
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὡμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
χρόνῳ βραχεῖ στραφέντες, ἐξαπειδόμεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἄνακτα δὲ αὐτὸν ὁμμάτων ἐπίσικιον
χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
φόβου φανέντος οὐδὲ ἀνασχετοῦ βλέπειν.
ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
δρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἄμα
καὶ τὸν θέων "Ολυμπον" ἐν ταῑ τῷ λόγῳ.
μόρῳ δὲ δποίῳ κεῖνος ὥλετ' οὐδὲ ἀν εἰς
θητῶν φράσειε πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὕτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν οὕτε ποιοῖα
θύελλα κινηθείστα τῷ τότε ἐν χρόνῳ,
1640

1630

1635

1640

1645

1650

1655

1660

- ἀλλ' ἡ τις ἐκ θεῶν πομπός, ἡ τὸ νερτέρων
εῦνουν διαστὰν γῆς ἀλύπητον βάθρον.
ἀνὴρ γάρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
ἀλγεινὸς ἔξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός, εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
οὐκ ἀν παρείμην οἶσι μὴ δοκῶ φρονεῖν.
- ΧΟ. ποῦ δ' αἱ τε παῖδες χοὶ προπέμψαντες φίλων;
ΑΓ. αἴδ' οὐχ ἑκάς· γάρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.
- ΑΝ. στρ.α. αἰσᾶ, ἔστιν ἔστι νῦν δὴ
οὐ τὸ μέν, ἀλλο δὲ μή, πατρὸς ἔμφυτον
ἀλλαστον ἀΐμα δυσμόροιν στενάζειν,
φτινε τὸν πολὺν
ἀλλοτε μὲν πόνον ἔμπεδον εἴχομεν,
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν
ἰδόντε καὶ παθούσα.
- ΧΟ. τί δ' ἔστιν; AN. *ἔξεστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. βέβηκεν; AN. ὡς μάλιστ' ἀν εἰ πόθῳ λάβοιε.
στρ.β. τί γάρ, ὅτῳ μήτ' Ἀρης
μήτε πόντος ἀντέκυρσεν,
ἄσκοποι δὲ πλάκες ἔμαρψαν
ἐν ἀφανεῖ τινι μόρῳ *φερόμεναι.
τάλαινα, νῦν δὲ ὀλεθρία
νῦξ ἐπ' ὅμμασιν βέβακε.
- πῶς γάρ ἡ τιν' ἀπίλαν
γάν τις πόντιον κλύδων' ἀλώμεναι βίον
δύσοιστον ἔξομεν τροφάν;
οὐ κάτοιδα, κατά με φόνιος
Ἄιδας ἔλοι πατρὶ ἔνιθανεῖν γεραίφ
τάλαιναν, ὡς ἔμοιγ' δ' μέλλων βίος οὐ βιωτός.
- ΧΟ. ὁ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
μηδὲν ἄγαν φλέγεσθον οὐ τοι κατάμεμπτ' ἔβητον.
- ΑΝ. ἀντ.α. πόθος καὶ κακῶν ἄρ' ἦν τις.

1665

1670

1675

1680

1685

1690

1695

1697

καὶ γὰρ δὴ μηδαμὰ δὴ τὸ φίλον φίλον,
δπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

δ πάτερ, δ φίλος,

δ τὸν ἀὲλ κατὰ γᾶς σκότου εἰμένος
οὐδὲ γέρων ἀφίλητος ἐμοὶ ποτε
καὶ τὰδε μὴ κυρήσῃς.

1700

ΧΟ. ἔπραξεν; ΑΝ. *ἔξέπραξεν οἶον ἥθελεν.

ΧΟ. τὸ ποίον; ΑΝ. ὡς ἔχρησε γᾶς ἐπὶ ξένας
ἀντ.β. ἔθανε· κοίταν δὲ ἔχει

1705

νέρθεν εὐσκίαστον αἰέν,
οὐδὲ πένθος ἐλιπ' ἄκλαυτον.

*ἔτι γὰρ δῆμα σε τόδ', δ πάτερ, ἐμὸν
στένει δακρῦνον, οὐδὲ ἔχω
πῶς με χρή τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδε ἄχος.

1710

†ὶώ· μὴ
γᾶς ἐπὶ ξένας θανεῖν ἔχρησες, δλλ'
ἔρημος ἔθανες ὁδὲ μοι.
δ τάλαινα, τίς ἄρα με πότμος

1715

*ἐπαμμένει σέ τ', δ φίλα, *τὰς πατρὸς δὲ ἐρήμας;

ΧΟ. δλλ' ἐπει δλβίως γ' ἔλυσεν
τὸ τέλος, δ φίλαι, βίου,
λήγετε τοῦδε ἄχος· κακῶν γὰρ δυσάλωτος οὐδείς.

1720

ΑΝ. στρ.γ. πάλι, φίλα, συθῶμεν. ΙΣ. ώς τί ρέξομεν; 1724

ΑΝ. ἴμερος ἔχει με ΙΣ. τίς;

ΑΝ. τὰν χθόνιον ἔστιαν ίδειν

ΙΣ. τίνος; ΑΝ. πατρός, τάλαιν' ἐγώ.

ΙΣ. θέμις δὲ πῶς τάδε ἔστι; μῶν

οὐχ ὅρᾶς; ΑΝ. τί τόδε ἐπέπληξες;

1730

ΙΣ. καὶ τόδ', ως ΑΝ. τί τόδε μᾶλ' αὐθίς;

ΙΣ. ἄταφος ἔπιτνε δίχα τε παντός.

ΑΝ. ἄγε με, καὶ τότε ἐπενάριξον.

ΙΣ. αἴτι, δυστάλαινα, ποῖ δῆτ'

- | | |
|---|-------------------------|
| αὐθεὶς δῶ δῆρμος ἀπόρος | 1735 |
| αλώνα τλάμον' ἔχω; | |
| XO. ἀντ.-γ. φίλαι, τρέστητε μηδέν. | AN. ἀλλὰ ποέ φύγω; |
| XO. καὶ πάρος *ἀπέέφυγε | AN. *τί; |
| XO. *τὰ σφῶν τὸ μὴ πίτνειν κακῶς. | 1740 |
| AN. φρονῶ. | XO. τί δῆθ' ὑπεριονεῖς; |
| AN. ὅπως μολούμεθ' ἐς δόμους | |
| οὐκ ἔχω. | XO. μηδέ γε μάτενε. |
| AN. μόγος ἔχει. | XO. καὶ πάρος *ἐπεῖχε. |
| AN. τοτὲ μὲν ἄπορα, τοτὲ δὲ ὑπεριθεν. | 1745 |
| XO. μέγ' ἄρα πελαγος ἐλαχέτου τι. | |
| AN. [ναί, ναί.] | XO. ξύμφημ καῦτός. |
| AN. φεῦ, φεῦ.] ποι μολωμεν δὲ Ζεῦ; | *αἰαῖ |
| ἔλπιδων γάρ ἐστιν *τίν' *ἔτι με | |
| δαίμον τανῦν γέ ἐλαύνει; | 1750 |
| XO. παύετε θρήνων, παῖδες· ἐν οἷς γάρ | |
| χάρις ἡ χθονία ἔνυν ἀπόκειται, | |
| πενθεῖν οὐ χρή· μέμεστις γάρ. | |
| AN. δὲ τέκνον Αἰγέως, προσπίτνομέν σοι. | |
| ΘΗ. τίνος, δὲ παῖδες, χρείας ἀνύσαι; | 1755 |
| AN. τύμβον θέλομεν προσιδεῖν αὐταὶ | |
| πατρὸς ήμετέρου. | |
| ΘΗ. ἀλλ' οὐ θεμιτὸν κεῖστε μολεῖν. | |
| AN. πῶς εἴπας, ἄναξ, κοίραν· Ἀθηνῶν; | |
| ΘΗ. δὲ παῖδες, ἀπέέπειν ἐμοὶ κείνος | 1760 |
| μήτε πελάζειν ἐστούσδε τόπους | |
| μήτ' ἐπιφωνεῖν μηδένα θητῶν | |
| θήκην λεράν, ἦν κείνος ἔχει. | |
| καὶ ταῦτά μ' ἔφη πράσπορτα καλῶς | |
| χώραν ἔχειν αἰὲν ἀλιπον. | 1765 |
| ταῦτ' οὖν ἔλλυεν δαίμων ήμῶν | |
| χῶ πάντ' αἴων Διὸς Ὄρκος. | |
| AN. ἀλλ' εἰ τάδε ἔχει κατὰ νοῦν κείνη, | |
| ταῦτ' ἀν διπάρκοι· Θήβας δὲ ήμᾶς | |

τὰς ὠγυγίους πέμψον, ἐάν πως
διακωλύσωμεν ίόντα φόνου
τοῖστιν δμαίμοις.

1770

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅσα γ' ἀν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, δις νέον ἔρρει,
πρὸς χάριν, οὐ *δεῖ μ' ἀποκάμνειν.

1775

ΧΟ. ἀλλ' ἀποπαύετε μηδὲ ἐπὶ πλείω
θρήνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

N O T E S.

INTRODUCTORY ANALYSIS.

The pathetic interest of this drama is evident at first sight. It has also a deep religious significance.

The 'key-note' of the *Oedipus Tyrannus* was the absoluteness of the Eternal Laws, 'which crush him who violates them, whether he do so consciously or unconsciously'. But though the unconscious offender suffers, shall he not find peace at last? Nay, shall not his sufferings be hereafter a source of blessing? If justice require expiation, does not a higher justice also require that the 'demand of a good conscience' shall be satisfied?

In his treatment of the 'Passing of Oedipus,' Sophocles has found a way of exhibiting this and various other aspects of the contrast between the outward and the inward, between particular and universal obligations.

The sacredness of sorrow, the power of affection, the humane and equitable spirit of Athens, the sadness of life and the beauty of a peaceful death, are cognate elements of interest.

The picture has also a cold shadow, which enhances this warm evening glow. Oedipus brings peace to the men of good-will, but loudly curses his own sons, who have preferred their selfish domination, and the supposed interests of their narrow community, to the claims of equity, mercy, and filial piety. Even this harshness is to be relieved hereafter through the far-reaching affection of Antigone, but the anger of Oedipus is inexorable. Still he ends tranquilly, and the bright unsullied life of Nature closes softly round him in his repose.

¹ *Oed. Tyr.* Introductory Analysis.

The following sketch may assist the student in tracing out the form which Sophocles has given to these thoughts.

Sc. 1. Oedipus, blind (O. T. 1270 sqq.) and old, led by his daughter Antigone, who is still almost a child, appears before the grove of the Furies at Colonus, a place near the Academy, and about a mile distant from Athens. The whole neighbourhood is full of sacred associations, and the shrines of Persephone and Poseidon, and of the Eumenides, would fill an ordinary stranger with awe. But his long-continued sufferings, combined with a sense of inward purity and dignity, have inspired Oedipus with a religious confidence that 'casts out fear.' The avenging deities have no terror for him, for his deep stains were incurred unintentionally and have been more than expiated. They 'came' not 'from within,' and cannot lastingly 'defile.' He longs to end his course, and has an inward witness that the dread goddesses will vindicate him and will consecrate his name; on one condition, viz. that the people of Athens shall be willing to follow the Divine direction in accepting the person of Oedipus, which, though ruined, still bears the stamp of nobleness, even outwardly.

Sc. 2. Appearances are not encouraging. For Oedipus is told by the first person who meets him that he is trenching on holy ground, and having, with the cautious timidity of age and blindness, hidden himself out of the path, he is seen by the local guardians of the deme (who form the Chorus) as he is approaching the holiest part of the grove. He conforms μάλη ἀνδ σωματις. to their scruples, and is just seated under promise of protection from them, when they discover who he is, and in their horror are ready to break their promise and violate sanctuary, to be rid of the pollution of his presence. But when Antigone and Oedipus have appealed to their religious feeling and to the well-known righteousness of Athens, they yield so far as to agree to refer the difficulty to Theseus, who is accordingly sent for.

Sc. 3. Meanwhile Ismene appears, and warns her father of the impending strife between his sons, and of the coming of Creon, who is sent to bring Oedipus to the borders of Thebes. His countrymen wish to have him in their power, but will not receive him on Theban ground even after death.

Oedipus prays that the strife of his two sons, who have allowed him to be cast forth and have since neglected him, may end in the ruin of

them both. He defies Creon and the Thebans, if Athens will only extend to him her protection, for which she will receive a lasting boon, and he draws new confidence from the oracle reported by Ismene, which, in foretelling that the victory or defeat of Thebes depends on him, restores to him some measure of his pristine greatness.

By the advice of the Chorus he now undertakes the customary rite of purification. They insist on minute ceremonies, he dwells rather on the wording of the prayer; and while they allow that the rite may be performed by another for him, he adds the comment, 'A pure intention in the offerer is all.'

When Ismene is gone to make the offering, the Chorus interrogate Oedipus on his misfortunes. He, here, as repeatedly elsewhere throughout the play, pleads entire innocence, on the ground of the unconsciousness of his acts, and holds fast his integrity, as ^{Commation.} one more sinned against than sinning.

Then Theseus comes, and his very coming is felt to clear the air. With princely kindness and dignity, and with a confidence in himself that contrasts forcibly with Oedipus' deeper confidence in the Divine support, he of his own accord offers help to the stranger, and, on hearing the request of Oedipus, grants it before he understands its full purport. The character of Theseus gives ease and swiftness to the action of the play, and his cheerful serenity, as of one who has had his trials and overcome them, at once puts to shame the superstition of the Chorus, and (like the middle distance in a picture) affords also an effective contrast to the deeper peace of Oedipus, which is rooted in a deeper sorrow. His condescension, however admirable, of course betrays a natural unconsciousness of the true relation existing between the stranger and himself.

Oedipus, having been finally received under the protection of Athens and of the Coloniatae, is welcomed to Colonus in a beautiful choral ode, in which are celebrated the charms of the immediate neighbourhood, and the glories of Athens.

But Creon now arrives and tries to 'set down the pegs that make this music.' In the Oed. Tyr. the character of Creon is estimable, though somewhat cold. But in the Oed. Col. he assumes the necessary part of the *accuser*. (Cp. the Genius in the last scene of Byron's *Manfred*, 'This man is forfeited,' etc.) And Sophocles is more solicitous about the effect to be produced through the tragedy which he

is composing, than about the consistency of the same character in different plays (cp. Ulysses in the Ajax and Philoctetes). The use of Creon's part is to disturb the peace of Oedipus for a time, so as to test its reality and make it more striking in the end.

He first professes to have come out of compassion for Oedipus, and then affects surprise that the incorruptible Athens should protect a man who is proved to be a parricide and impure. To this Oedipus replies with something of his old impetuosity. Creon threatens to carry off Oedipus, and actually sends away Antigone, at the same time avowing that he has already arrested Ismene when about her offering.

Sc. 7. Theseus is summoned and interposes. By his promptness of action in taking the people from the sacrifice for the pursuit, he rescues the maidens and restores them to their father's embrace, the *2nd Stasi-mon.* Chorus in the interval having chanted a strain of triumphant anticipation.

Sc. 8. Next Polynices comes, and Oedipus reluctantly agrees to see him, the Chorus, before his arrival, condoling over the vexations of age, and the successive waves of trouble which are breaking over the head of Oedipus.

Sc. 9. Polynices is penitent at the sight of his father and modestly urges his request, adding that both he and Oedipus are exiles and should make common cause against Eteocles. For answer, Oedipus thunders out his curse, which he justifies by pointing to the unfilial conduct and the spirit of self-aggrandisement which Polynices has shown, and contrasting this with the conduct of the maidens. Polynices departs gloomily, but not without the assurance that the affection of Antigone will honour him after his death.

Sc. 10. The end is now at hand, and is preluded by 'thunderings and voices' and a tempestuous sky. At this the Chorus is full of horror, while Oedipus retains his calmness. He knows the sign, and Theseus is again called. Oedipus makes his solemn compact with him, and they depart together, followed by a prayer of the Chorus that no disturbance may attend the stranger's death, no Cerberus or Fury trouble him. (Cp. Cymbeline, 4. 2, 'No exorciser harm thee! | Nor no witchcraft charm thee! | Ghost unlaid forbear thee! 4th Stasi- | Nothing ill come near thee! | Quiet consummation have; | mon. And renownèd be thy grave!')

A messenger presently appears and relates the final scene,
the mysterious voice which summoned Oedipus, his last
words to his children, their leaving him with Theseus; lastly, how
Theseus was found alone, and showing the traces of some great
awe.

Then the children re-appear and bewail their father.
'Some natural tears they shed but wipe them soon.' For
Theseus enters once again and pacifies them.

When compared with the Oed. Tyr., the Oed. Col. seems wanting in
dramatic interest. And several of the speeches, especially those of
Creon and Polynices, are not free from prolixity. But there is no
play of Sophocles in which lyrical sweetness is so blended with medi-
tative depth.

It may be doubted whether even an Athenian audience can have
immediately entered into the full meaning of the poet. What they
may have missed in this way was, however, in some measure compen-
sated for them, by the vividness with which they must have appreciated
the praises of Athens and the assurances of victory over Thebes.

Some points in the treatment of character may be observed, such as
the instinctive tact of Antigone, arising out of her affection, and the
querulousness of old age in Oedipus, which is not suffered to detract
from his essential nobleness and dignity: also the persistency of his
resentment against those who had wronged him, which during his
years of exile (cp. Philoctetes) has grown into a fixed idea. The
noble figure of Theseus commends itself at once and need not be further
noticed here.

The opening lines describe the situation. Antigone is leading her
father Oedipus, now blind and old, to a spot within sight of Athens,
which is found to be the sacred grove of the Eumenides at Colonus.

Line. 3. *τὸν πλανήτην Οἰδίπον*. Contrast this epithet with O. T. 8
δὲ πᾶσι κλεινὸς Οἰδίπον.

1. 4. *τὴν νῦν*. To-morrow he may have wandered elsewhere. *σπαν-
στοῖς*, cp. Aesch. Pers. 489, 90 *ὑπεσπανισμένους | βορᾶς*. 'Scanted gifts.'

1. 6. *φέροντα*, 'obtaining,' cp. O. T. 590 *νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἀνευ
φόβου φέρω*. *καὶ* almost = *κατοι*.

1. 7. χώροντος ξυνάντων μακρός, 'and Time abiding with me long.' For the personification of Time, cp. infr. I. 609, 617, O. T. 1082, Aj. 646. *Χρόνος* here (1) Time generally, (2) the lifetime of Oedipus. For this union of general and particular time, cp. O. T. 73 ἡμέρα .. ξυμμετρούμενον χρόνῳ. For ξυνάντων, cp. Aj. 337, 8 τοῖς πάλαι | νοσήμασι ξυνοῦσι. The position of *μακρός* is emphatic, and shows it to be a supplementary predicate.

1. 8. τρίτον. The word throws emphasis on τὸ γεννατόν. Cp. infra I. 33 δυναμόρον τὸ ἐμοῦ τρίτης: Aj. 1174.

1. 9. θάκησον. The MSS. have θάκησιν, which may be taken with the imperative as a dative of place, but the correction is simpler. 'Means or opportunity of sitting.' Cp. Phil. 17, 18 ἡλίου δεκλῆ | πάρεστις ἐνθάκησις. The use of the abstract for the concrete is a feature of Sophocles' style. Cp. O. T. 1.

1. 10. Oedipus is not bound by the fear of local sanctities, but will sit even πρὸς ἀλογον θεῶν, if a convenient place present itself. He has an assurance of Divine peace within him which 'casts out fear.' ήκω γὰρ λεπός εὐσεβής τε, infra I. 287.

1. 11. ὁ πιθομέθα. These words depend on στήσον.. εἰ βλέπεις θάκησιν. 'Place me in a seat, if you see such an one that we might learn.' There is no certainty that Antigone will find a seat, or that they will learn where they are. Hence the opt. may be defended as more pathetic. Cp. El. 57 δῶν .. φέροιμεν, where there is the same indirectness of intention. See also Aesch. Ag. 319.

1. 12. ήκομεν is to be taken partly in a literal sense, 'we are here to learn,' and partly in a figurative, 'we are reduced to the point of learning.' Cp. El. 1201 μόνος γὰρ ήκω τοῖς σοῦς δλγῶν κακοῦ. For the infin. cp. Ant. 523. It is the infin. of determination.

1. 15. στέγουσιν. Cp. Aesch. S. c. T. 797. ὁ δῶν δημάτων, πρόσω, 'are distant to view,'—πρόσω (ὁδὸς) δῶν δημάτων. Cp. infra I. 20 μακράν ὁ γέροντι.

1. 16. ἱρός. For the Ionic form, cp. ξένος, μόνος, which are used even in senarii =ξένος, μόνος, e. g. ll. 33, 49. ὁ δημάτων, 'to conjecture.'

1. 17. Asyndeton is not infrequent in enumerations, cp. Aesch. Pr. V. 502, 3 χαλκόν, σίδηρον, δρυγυρον, χρυσόν τε τίς | φήσειεν δῶν πάροιθεν ἔξευρεν ἐμοῦ; πτυκνόπτεροι, 'many-winged nightingales,' = 'many fluttering nightingales.' Note the synaphe.

1. 19. οὗ, adv. of place, 'where.'

1. 20. ὁ δῶν γέροντι. These words are to be taken with μακράν, 'long for an old man.' Cp. O. T. 616.

1. 22. 'I have been a learner too long to need this lesson.'

1. 23. δῶν καθίσταμεν, 'whither we have come and where we are set.'

l. 25. τοθτό γ', sc. that Athens was the city in sight.

l. 27. ἔξουκόγεμος, 'capable of being inhabited.' The compound is perhaps used as of a suburb, i. e. 'such as to be reached or overtaken by habitations—to which the habitations of the city extend,' or = 'such as to be furnished with habitations.' Cp. Thuc. 2. 17.

l. 28. οἰκητός, 'inhabited.' To the rest of the line supply μολεῖν ποι.

l. 29. νῦν depends on πέλας, as a dat. of reference, = ἔχομεν ἀνδρα τόνδε πέλας.

l. 30. The natural order of the words is inverted for the sake of emphasis. Cp. Phil. 236, 7 τίς σ', ὁ τίκνον, προσέσχε, τίς προσῆγεν | χρεία, τίς δρμή; ἔξορμάμενον, = 'making hither from the town.'

l. 33. ἀκούων. The sentence is broken off at l. 35, before Oedipus has time to prefer his request.

l. 34. αἰστός σκοπός, 'an auspicious informant.' For this meaning of σκοπός, cp. ll. 1096, 7 τῷ σκοπῷ μὲν οὐκ ἐρεῖς | ὡς ψευδόμαντις.

l. 35. τῶν. For the relative use of the article, cp. El. 1144, 5 τὴν ἔγῳ .. παρέσχον. O. T. 200 and note. This use, however, is rare after a consonant. The inf. φράσαι goes with προσήκεις .. αἰστός.

l. 38. The repeated question marks the earnestness of Oedipus; cp. O. T. 1493 τίς οὗτος ἔσται; τίς παραρρίψει, κ. τ. λ. τῷ, the gen. as with ἥρδε, 'sacred to.'

l. 41. i. e. τίσιν ἀν εὐέλαυνη, κλίνων αὐτῶν τὸ σεμνὸν ὄνομα;

l. 43. εἴποι. For the omission of ἀν, which some editors substitute for ἀν, cp. Aesch. Ag. 348 τοιάντά τοι γυναικός ἐξ ἑμοῦ κλίνοι, O. T. 937 and note. Δλλα δ' ἀλλαχοῦ καλά. These words are general in their meaning. 'Different ways are honoured in different places.'

l. 44. τὸν ἱερέν, 'their suppliant.' For the possessive use of the article, cp. l. 284.

l. 45. ὅστις appears to be almost = ἐφ' ἔστε, 'on this condition that I will not depart from a resting-place in this land.' What is really an entreaty becomes a qualified assertion, as Oedipus feels more certain of obtaining grace from the Deities. Others (Linwood), 'May they receive (as they will), and therefore I will not,' etc.

l. 46. ἔνθημη, 'the symbol;' strictly ἔνθημα is a watchword.

l. 48. πρέν γ' ἀν .. δρῷ, 'till I have laid the matter before them (and learnt) what I am to do.'

l. 49. ἀτιμάσης. Cp. ll. 1273, 4 δλλ' ἀτιμάσας | πέμψεις ἀναυδος;

l. 50. ἀν = τούτων δ.

l. 52. ἐν φεβήκαμεν, 'to which we have come and in which we are.' In the perfect βεβηκα, the idea of 'motion' is almost lost in that of 'rest.' Cp. infra ll. 613, 1052, 1685.

l. 53. κάγκ. The καλ adds emphasis to ἐγώ. Cp. O. T. 1239, ζεω γε κάλ ἐμοὶ μνήμησε ἔνι.

1. 56. Προμηθεύς, supply ἔχει νιν. Poseidon is the local deity, but other gods have shrines there. ἐπωτέβεις, 'you rest upon'; στειβεῖς is not necessarily to press with the feet; see Phil. 33 στειπτή γε φυλλάδες ἀναντίζοντι τῷ.

1. 57. χαλκόποντος. The force of the termination is partly lost. Cp. l. 17 πυκνόπτεροι, O. T. 846 οἰδέανον. In these compounds the second member is a word suitable to the context, but not actually required by it. For the meaning, cp. l. 1591.

1. 58. ἔρεσμ' Ἀθηνῶν. The 'stay' of Athens was the tomb of Oedipus, but the word is used here by an anticipation. So in Aj. 599 Salamis is called πᾶσιν περφάντος δέ.

1. 59. τόνδε. The presence of the guardian deity is assumed, cp. 65 τοῦδε τοῦ θεοῦ. δέ in Sophocles does not necessarily imply what is present to the senses, cp. l. 78.

ll. 62, 3. οὐ λόγους .. πλέον, 'honoured, not in story, but more highly, by loving resort.' The sanctities of Colonus were well known to the inhabitants (Sophocles is said to have been born there), and highly cherished by them, though they had no place in story. 'Sophocles is aware that he is here breaking fresh ground.'

1. 66. ή τὸ τῷ πλήθει λόγος; 'Is deliberation permitted to the people?'

1. 67. ἐκ. The use of the preposition marks the dependence of Colonus on the king.

1. 68. οὗτος δὲ τίς; The inversion is used for the sake of emphasis. Cp. O. T. 58 ὁ παῖδες οἰκτροί.

1. 70. πομπός=στελάω, l. 298. For the omission of δύ, cp. infra ll. 1418, 9 πῶς γάρ αὖθις αὖ πάλιν | στράτευμ' ἀγοιμι ταῦτάν, εἰσάπα τρέσας; Here as supra l. 43, δύ is read for οὖν by some editors.

1. 71. i. e. ὡς μόλοι (δ Θησέως) πρὸς τί, λέξαν ή καταρτύσων (ἀντό);

1. 73. For μή, cp. O. T. 1110 μὴ βλέποντος='eius, qui non videat.'

1. 74. δρῶντα, 'full of sight,' i. e. 'clear.' The use of the active participle gives additional force to the epithet. Cp. Aesch. Cho. 844 πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω;

1. 75. 'Let me tell you how to escape calamity.' ὡς μὴ σφαλῆς=ὡς οὐ μὴ σφαλῆται κελεύομι δύ. Cp. O. T. 543 οἰσθ' ὡς ποίησον;

1. 76. ὡς ιδόντι, 'to the momentary view.' Cp. l. 15 ὡς δώρ' δημάρτων. 'At first sight.' The greatness of Oedipus is still apparent. Cp. Milton, 'Nor seemed he .. less than archangel ruined.'

1. 78. The Stranger will not allow Oedipus to remain in the grove while he goes to the city, he will acquaint the persons 'on the very spot' with what has occurred. Pleonasm such as ἐνθάδ' αὐτοῦ are common in Sophocles. τοιοῦδ', cp. l. 59.

1. 80. ή .. ή. The Epic form is more pointed than ει..η. Cp. Aesch. Pr. V. 780, Cho. 890.

1. 81. ήμιν. Dat. of remote reference. 'Are we free from the Stranger's presence?' Cp. El. 442, and for ήμιν, ib. 357.

1. 84. ὁ πότνιας δεινῶπες. The tendency to redouble epithets without a connecting particle is characteristic of Sophocles, cp. Ant. 1204, 5 λιθόστρογον κύρης | νυμέειν "Αἰδου κοῖλον. El. 851, 1085.

1. 85. ἐπί is probably to be taken with ἔδρας (cp. l. 19), so that ἔκαμψα = ἔκαμψα μέλη. Words are frequently removed from their natural order for the sake of adding point to the expression. Cp. O. T. 178 δέκταν πρὸς ἐσπέρου θεῦν, supra l. 127 ἀλσος ἐς τὰνδε.. κορᾶν. γῆς, gen. of the region, cp. l. 45.

1. 87. The reference is to O. T. 789, foll. This addition to the prophecy is made to suit the present play.

1. 88. ταύτην is partly predicative, 'meant this when he spoke of a rest.'

1. 89. ἐλθόντι in construction with *μοι*, as if the sentence were παῦλας γενέσθαι μοι. Θεῶν with ἔδρας is possessive, with *ξενόστασιν* subjective gen., 'a seat belonging to them, and shelter afforded by them.'

1. 91. κάμψεν.. βίον, cp. Eur. Hipp. 87 τέλος δὲ κάμψαι' ὥσπερ ἡράμψην βίον. The metaphor is from a race. The infinitive is in construction with ἔλεγε.

1. 92. κέρδη μὲν οἰκήσαντα, 'having fixed my habitation there, a benefit to those who had received me,' etc. κέρδη and δῆτν are accusatives in apposition to the action of the verb. Cp. Eur. Or. 1105 Ἐλένην κτάνωμεν, Μενελέῳ λύπην πικράν, Aesch. Ag. 225. With οἰκήσαντα, cp. l. 626.

1. 97. πιστὸν.. πτερόν. The meaning of an 'omen' (πτερόν) is here generalized so as to apply to an inward presentiment, for no outward sign has as yet been given. Cp. Phil. 1039 εἰ μή τι κέντρον θεῖον ἤγ' ὑμᾶς ἔμου.

1. 101. βάθρον τόδ' ἀσκέπταρνον, cp. l. 19 τοῦδ' ἐπ' ἀξέστου πέτρου. For σεμνὸν.. ἀσκέπταρνον, cp. l. 84.

1. 102. βίον.. πέρασιν, 'an exit for my life.'

1. 104. εἰ μὴ δοκῶ, κ. τ.λ., 'unless I seem to come short in suffering, though bound continually to serve in labours beyond other men.' με-όντος ἔχειν is an expression formed like ἀρκούντας ἔχειν. The other rendering, 'to be too mean,' is hardly consistent with the bearing of Oedipus toward the dread goddesses, and of his consciousness of dignity. Schol. εἰ μὴ δοκῶ.. δεῖσθαι προσθήκηται κακῶν. For the belief that suffering propitiated the gods, cp. Thuc. 7. 77 εἴ τοι θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχράντως ἡδη τετιμωρήμεθα.

1. 107. μεγίστης Παλλάδος καλούμεναι, 'called the possession of mightiest Pallas.'

1. 109. ἄνδρὸς Οἰδίπου, 'of Oedipus who was indeed a man,' cp. l. 393

τρωκαντ' δρ' ειμ' ανήρ; Aj. 77 πρόσθεν οὐκ ἀνὴρ δος' ήν; 'Have pity on this weary shadow of myself, for this is not the Oedipus that was.'

I. 112. χρόνῳ παλαιοί. The pleonasm serves at once to strengthen παλαιοί and to free it from ambiguity.

II. 113, 114. καὶ σύ μ' ἐξ ὅδου ποδὸς κρύψον. με is governed πρὸς τὸ σημανόμενον by πόδα κρύψον, which phrase is equivalent in meaning to πνέαγε. Cp. O. T. 31, 32.

I. 115. ἐν γάρ τῷ μαθεῖν. For the spondee, cp. El. 376 εἰ γάρ πάντες μοι, I. 357.

I. 117. ήν. The imperfect may be used of past time, or of possibility. 'Who can it be?' cp. I. 1697.

I. 118. ἑκτόποτος συθεῖς make one predicate, completing *εὑρεῖ*.

I. 120. ἀντορέστατος, i.e. 'who would not be satisfied until he had reached the most holy place of all.'

I. 124. πλανάρας, sc. ήν.

I. 125. οὐκ is put out of its place for emphasis. Cp. I. 1365 εἰ δὲ ξέφυσα τάσσει μηδ' μαντῷ τροφούς. O. T. 137 ὑπὲρ γάρ οὐχὶ τῶν ἀνωτέρων φίλων.

I. 126. For the position of έσ, cp. El. 14 τοσόνδ' έσ ήβης; II. I. 350 θύν' έσ' ἀλλες τολιῆς, and also supra I. 85.

II. 131 foll. 'Without voice or speech giving utterance to our silent thought.'

I. 134. ξένοθ'. The active form is unusual. It is probably used because the act is more important to the Chorus than the person of the agent.

I. 135. δν must be taken with λείσσων and again with γράνει.

I. 138. δος' ἔκεινος ἔγα, sc. ειμι. The omission of the 1st sing. is not common except with ξένομος, as in O. T. 92. But the frequency of this expression without ἔστι (e.g. τόδ' ἔκεινο) leads to the use without ειμι, O. T. 968.

I. 139. τὸ φατζόμενον, 'as the saying is.' These words are in a sort of apposition to the sentence. The construction is common, with τὸ λεγόμενον, in quoting proverbs. θεάντος, merely because of his impiety.

I. 142. δύομον is an addition to the predicate. 'See not a lawless man in me.'

I. 144. 'Not at all one of the highest fortune that you should congratulate him on it.' πάντι is often put after the word which it qualifies, as e.g. μόριας πάντι. The gen. μορίας is perhaps best regarded as one of quality, though the exegetic εἴδαιμονίσαι would take a genitive.

I. 146. οὕτε, 'thus.'

I. 148. κατὰ σημεῖοῦ μέγας ζρμον, 'or moored my great self by a slight stay.' For the construction, cp. Plutarch Solon. c. 19 οὔμενος τῷ θνοὶ βουλαδεῖ ἀστερὶ μηκύραις δρμοῦσαι ήττον εἰ σάλος ξεσθαι.

Oedipus remembers that before the change in his fortunes his people came to him for protection and help, so far was he from being led by a child.

ll. 149, 150. ἀλαῶν δμάτων ἄρα καὶ ησθα φυτάλμιος. The expression is perhaps used for ἄρα καὶ ησθα ἀλαὸν δμάτων φύσας, i. e. ἔχων. ἄρα καὶ have become displaced in the eagerness to give prominence to ἀλαῶν δμάτων. ‘And art thou also blind?’ The Chorus, in their horror at the trespass of Oedipus, had not at first noticed his blindness.

1. 152. ἐν γ' ἔμοι, ‘as far as lies in me,’ i. e. if I can prevent it.

1. 153. οὐ.. προσθήσεις, ‘you shall not add (to your woes) these curses.’ Cp. O. T. 820 ἡγώ π' ἐμαυτῷ τάδε δέ προστιθέμεν. The Chorus will not allow Oedipus to bring additional misery on himself by trespassing in the holy grove. Or perhaps, ‘you shall not bring upon the town—’

1. 156. ἵνα is in construction with τῶν.. φυλάξαι, l. 161. τῷδε, ‘yonder,’ of a thing near but not close at hand. Cp. El. 4, 7, 10.

ll. 157-60. ‘Where the watery basin runs together with a flowing of sweet streams,’ i. e. where sweet fresh streams meet in a basin. The κρατήρ is the place from which the water for libations was drawn. Others translate ‘Where the bowl of water meets the flow of honeyed draughts,’ alluding to the mixture of honey in the libations, infra l. 481. μειλιχίων may contain an allusion to μειλίσσομαι, cp. Aesch. Pers. 610. νεκροῖσι μειλικτήρια.

1. 161. τῶν, neut., referring to the previous description. The gen. is due to the notion of avoidance in φύλαξαι. The want of a connecting particle between the verbs denotes the eager excitement of the Chorus.

1. 163. πολλὰ κίλευθος ἤρανται. The Chorus are under the impression that Oedipus cannot hear them, and give this reason to themselves.

1. 168. ἵνα πᾶσι νόμος, sc. ἐστι φανεῖν. ‘Where custom permits all to speak.’ Cp. ἦ θέμις, εἰ θέμις.

1. 170. ‘Daughter, whither in thought can one go?’ i. e. What can one do? For the potential optative, cp. Ant. 604, 5 τίς αὐδρῶν | ὑπερβασία κατάσχοι; For the meaning, cp. Phil. 834 πῶς δέ μοι τάντεθεν φρονίσθε.

1. 171. i. e. ‘We ought to study conformity to the citizens’ usages.’

1. 174. μη.. ἀδικηθῶ, cp. Tr. 802 μηδὲ αὐτῷ θάνω.

1. 175. σοι. Oedipus singles out the speaker from the φέροι, as one who is responsible for his treatment. μεταναστάς, ‘leaving my place of security.’

1. 178. ξτ' οὖν; ξτι προβῶ; Oedipus moves forward a few steps and then asks, ‘Is that enough, or must he go further?’

1. 181. δέος, ‘have sense,’ ‘see and understand.’

1. 184. τόλμα, i. e. bring yourself to do it. Cp. Aesch. Ft. V. 989.

1000 τόλμησον, ὁ μάταιε, τόλμησόν ποτε | πρὸς τὰς παρούσας πημονᾶς δρῶν φρονεῖν. ‘Bring yourself, unhappy one, when sojourning in a strange land, to cherish the same hatreds with the citizens and to respect their loves.’

1. 189. *τιν' ἀν.* *ἴva*, = ‘where;’ *ἀν* goes with *εἰποιμεν*. ‘Where, with feet upon holy ground (i. e. ground where it is holy to tread) we may speak and hear.’ *εὐσέβιας ἐπιβαίνοντες*. These words combine a literal and figurative sense, ‘standing where it is right,’ and ‘with reliance on their piety.’ Cp. Phil. 1463 δόξῃς οὐποτε τῆσδε ἐπιβάντες.

1. 192. *αὐτοῦ*, sc. *μέρε*, *ἀντιπέτρου*, ‘rocky;’ cp. *ἀντίθεος*, *ἀντίδουλος*, *ἀντίτιτας*. *πόδα κλίνεις*, cp. O. T. 468 *πόδα νωμῶν*. In *κλίνειν* there is the additional notion of stepping out of the way. Cp. the Epic use of the word, Il. 10. 349, 50 *ὣς ἀρά φανήσαντε παρέξει δόδον ἐν τεκνεσσιν κλινθήγνυν*.

1. 195. ‘Shall I be seated?’ ‘Yes, bending low adown upon the surface of the stone.’ *λέχριος* is not necessarily sideways; it conveys the general notion of a position other than upright.

1. 196. *δικλάσας*, ‘bending the limbs close together.’ Cp. Il. 13. 281 *ἄλλα μετοκλάσει καὶ ἐπ' ἀμφοτέρους πόδας ἴσει*.

1. 198. *ἄρρεστος* is imperat. middle. ‘Fit thy step to mine.’

1. 203. *ὅτε νῦν χαλάς*, ‘now that you give way.’ For the absolute use of *χαλάς*, cp. infra l. 840 *χαλᾶ λέγα σοι*, and *ἔκαμψ* in l. 85.

1. 204. *τίς ἔφυς βροτῶν*; ‘What is thine origin?’ For the use of *τίς* as part of the predicate, cp. O. T. 151; *τίς..ἔβας*; and for *ἔφυς*, ib. 1015 *πᾶν γ' εἰ τῶνδε γεννητῶν ἔφυν*.

1. 205. *τίς ὁν..ἄγει*; For *τίς ὁν*, cp. Aesch. Pr. V. 594 *τίς ὁν, τίς ἄρα μ'..ῶδε ἐτήτυμα προσθροῖν*. There is another reading, *τίς δο πολύτονος*; which seems Sophoclean and is of considerable authority.

1. 208. *ἀπόπτολις*, sc. *εἰμί*. Cp. Il. 138, 144.

1. 211. ‘Nor search me out, inquiring further.’

1. 212. *δευτὴ φύσις*, sc. *ἐστί μοι*. *φύσις*, = ‘birth.’

1. 216. *ἄμοι ἔγώ, τι πάθω*; cp. Hom. Od. 5. 299 *ἄμοι ἔγώ τι πάθω*; *τινὲς μοι μῆκιστα γένεται*; There are many epithets and phrases in Sophocles which remind us of Epic poetry. Cp. O. T. 145, 6, 975, infra ll. 380, 1477.

1. 217. ‘Thou art on the verge.’

1. 222. *Οἰδηπόδαν*. The patronymic form is used for *Οἰδηπόδα*. Cp. O. T. 1195 *τλάμον Οἰδηπόδα*. *δέ*, ‘that man.’

1. 223. The construction is *κατὰ τὸ σημανόμενον*; ‘have no fear with regard to what I say,’ = ‘Fear not what I say.’ Cp. O. T. 31, supra l. 113.

1. 224. *δύσμορος*, sc. *εἰμί*. The evil fate of Oedipus seems to be threatening him once more.

1. 227. *δος δ' ὑπέσχεο ποι καταθήσεας*; ‘But where i. e. how will you

redeem your promise?' (given ll. 176, 7). For *καταθήσεις*, cp. Pind. Nem. 7. 112.

l. 229. 'To no man cometh punishment from the fates for a matter in which he has been the first to suffer, that he should be punished for this.' i.e. *τίσις* (*τούτων*), ὅν *προπάθη*, τὸ *τίνειν* (*τούτων τίσιν*). For the construction of ὅν, cp. Ant. 1194, 5 τί γάρ σε μαλθάσσομ' ἄν, ὅν ἐστερον | ψευσταὶ φανούμεθ'. For τὸ *τίνειν*, cp. Aj. 728 τὸ μὴ οὐ πέτροισι πᾶς καταγανθεῖς θανεῖν. Other interpretations have been given: Hermann translates, 'Nemo punitur ob injuriam prius acceptam si eam reperdit.' But there is no reason to suppose that the difference between *τίνεσθαι* and *τίνειν* is neglected in this passage.

l. 230. Cp. Phil. 138 *τέχνα γὰρ τέχνας ἐτέρας προβῆσει*: Eur. Bacch. 905. δ' = 'for.' The general sense is, 'He who deceives another must expect deceit and trouble, not kindness, in return.'

l. 232. ἔχειν is epexegetic after ἀντιδίδωσιν.

l. 233. ἔδρανων. The genitive depends on ἔκτοτος.

l. 234. *ἄδορμος ἐμᾶς χθονός*, 'removed from this seat and so without a mooring-place in my land'—'Cast forth from my land.' The derivation from *δρμεῖν* is preferable to that from *δρμᾶν*, and introduces a common metaphor.

l. 235. *χρέος* is a word which Sophocles uses in a sense slightly different from the ordinary meaning, cp. O. T. 156. Here the word is euphemistic for *ἀγο*, 'debt' for 'guilt.'

l. 236. *προσάψῃς*, cp. O. T. 667.

l. 238. *αἰδόφρονες*, 'god-fearing.' Antigone appeals to the religious feeling of the Chorus in order to obtain mercy for the suppliant. The sense of δλλ' ἐπει, δλλ' ἐμε is, 'Though you have determined to reject my father, still hear me, if not him.'

l. 240. *ἀδόντων* = *ἀκονείων*. Cp. infra l. 977 *ἀκον πρᾶγμα*, cp. O. T. 1230 *ἐκοντα κούνις ἀκοντα*.

l. 243. *μόνου*, 'for my own father,' 'my father and no other,' cp. infra l. 321. *μόνος* is a favourite word with Sophocles.

l. 245. i.e. 'Speaking to you as a daughter of your house.' Thus Antigone excuses her boldness of speech. Cp. Hom. Od. 3. 24 αἴδος δ' αὖ νέον ἀνδρα γεράτερον ἐξερέεσθαι: and Od. 1. 303 ὥστε πατήρ φ' παιδὶ καὶ οὐποτε λήσομαι αὐτῶν.

l. 247. ἐν ὑμῖν, cp. Aj. 519 ἐν σοὶ πᾶσι' ἔγογε σώζομαι. *ἀδόκητον*, 'Ideoque pluris, si concedatur, faciendum.' Linwood.

l. 249. *κείμεθα*, cp. the Homeric θεῶν ἐν γούναισι κείται: the word *νένεσται* also is usually applied to the gods. But cp. Phil. 484.

l. 250. *ἐκ σέθεν*, 'coming from thyself.' These words apply properly to *τέκνον* only, but are to be connected by a sort of *zeugma* in a more general sense with *λόγος*, *χρέος*, *θεός*.

l. 251. ή λόγος, ή χρέος, 'or word, or concernment.' **λόγος** is difficult. Perhaps the meaning is, 'All that you prize in speech or act.' Cp. Eur. Heracleid. 95. Others read λέχος. For **χρέος**, cp. l. 235, note.

l. 252. βροτῶν is a partitive genitive. For the sentiment, cp. Aesch. S. c. T. 719 θεῶν διδόντων οὐν ἀν ἐκφύγοι κακά.

l. 256. τὰ 8' ἐκ θεῶν τρέμοντες, 'fearing what the gods may do.' Cp. Hdt. 8. 15 τὰ ἀπὸ Ήρίκεω δειμαίνοντες.

l. 259. μάτην φεούστης, 'since it flows forth *in vain*.' Cp. the position of words in El. 1143 τροφῆς | δυωφελήτου. **μάτην**, 'falsely,' without cause or corresponding reality, as in El. 1298.

l. 261. μόνας, 'beyond all others.'

l. 262. ποῦ, 'wherein?' Cp. O. T. 390 ποῦ σὺ μάντις εἶ, Aj. 1100. οἵτινες, = εἰ ὑμεῖς. The want of a regular antecedent is expressive of strong feeling. Cp. infra ll. 866-8.

l. 266. 'Since for my deeds, they are sufferings rather than doings.' The use of the active participle gives a sort of real and personal existence to his deeds, and is very emphatic, cp. supra l. 134. Cp. Lear, 3. 2 'I am a man | more sinned against than sinning.'

l. 270. φύσιν, 'in nature.' Cp. Aj. 472 μή τοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγάγει.

l. 271. φρονῶν, 'with clear knowledge.' Cp. O. T. 316 φρονεῖν ἀσ δεινόν.

l. 272. ἔπρασσον. The imperfect brings the action nearer and is more graphic than the aorist. Cp. O. T. 1272 οὐθ' οἱ' ἔπασχεν οὐθ' ὅποι ἔδρα κάκα.

l. 274. ἔπασχον .. ἀπωλάντην. In these imperfects the intention is signified, which was not carried out. For a similar use of the aorist, which is rare, cp. Aj. 1127.

l. 276. The raising of the suppliant implied protection.

l. 277. 'And do not, while ye think to honour the gods, in reality make the gods of no account.' Such is perhaps the translation of these difficult lines. This however assumes that **μοίραι** is = ἐν μοίρῃ, and that **μηδαμῶς** can be taken separately from **μή**. For the contrast of meaning, cp. Phil. 451, 2 ποῦ χρὴ τίθεσθαι ταῦτα; ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖαν κανάν, τὸν θεοὺς εἴρων κακούς;

l. 281. βροτῶν, a partitive genitive, cp. Aj. 1358 τοιοίδε μέντοι φῶτες ἐμπληκτοὶ βροτῶν.

l. 282. ξὺν οἷς, i. e. τοῖς ἀνοσίοις, understood from φωτὸς ἀνοσίου βροτῶν, the plural genitive preparing the way for the change of number.

l. 283. ἔργοις. It is difficult to say whether **ἔργοις** is dative of the instrument to **κάλυπτε**, which if standing alone would be somewhat abrupt; or dative after **ὑπηρετῶν**, 'paying service to unholy deeds,' cp. supra l. 105 μάχθοις λατρείων.

l. 284. ἔχέγγυον, 'under a pledge.' The word is usually active. Cp. the passive use of *σωτήριον*, l. 487, *πόμπικος*, Tr. 872,

l. 285. κάρα τὸ δυσπρόσοττον, 'the horror of my face.' Cp. Phil. 225.

ll. 288, 9. οὐ κύριος .. τις. The indefinite pronoun marks as unknown something which from the nature of the case is definite, and therefore has the article. Cp. O. T. 107 *τοὺς αὐτοέντας χειρὶ τιμαρεῖν τίνας*, Ant. 951.

l. 290. τὸ δὲ μεταξὺ τούτου, 'in your actions between that moment and this,' i. e. meanwhile.

l. 294. βραχέα, 'slight;' cp. Thuc. I. 14 *βραχέα ἐκέκτηντο*, ib. 8. 76. The meaning 'brief' does not agree well with *ταρβεῖν*. The impressive nature of the speech, not its length, is noticed. *βραχύς* in this sense is 'that which is soon measured.'

l. 295. ἀνακτας. For the pl. cp. O. T. 1403-7, El. 1232-5. The plural is more impressive than the singular, as being nearer to the general notion.

l. 297. σκοπός, i. e. the *Ἥέρος*, who is thus styled, because he has seen Oedipus, and will carry information to Theseus: it is probably a supplementary predicate.

l. 300. αὐτόν probably goes with *ξεινόν*. The word is due to the conjecture of Porson.

l. 301. τοῦντον' αἰσθῆται. For the acc. cp. Aj. 1318, 19 *τηλόθεν γὰρ γοθόδημην | βαήν*, Ant. 961. The whole object is perceived and not a part.

l. 305. πολύ, 'much spoken of;' the word forms part of the predicate. Cp. Aesch. S. c. T. 6, 7 *πολὺς κατὰ πτόλιν—νῦνοῦ ὥπ' ἀστῶν*, 'thy name oft told hath reached every ear.'

ll. 306, 7. κεὶ βραδὺς εὑδεῖ, 'though sleep makes him slow to come.' For the use of the adj. cp. Aj. 47 *δόλιος δρμάται*. The expression is = εὑδεῖ ὥστε βραδὺς εἶναι. For the meaning, cp. O. T. 65. The position of *εὑδεῖ* shows that the expression is a strong one.

l. 309. τίς γὰρ ἔσθλός οὐχ αὐτῷ φίλος; These words do not explain the addition of *καὶ*, but refer to the first part of the sentence, viz. *εὐτυχῆς .. τῇ αὐτοῦ πόλει*. 'What good man is not a friend to himself?' i. e. does not befriend himself in doing good. *φίλος* is active, cp. Ant. 99 *τοῦ φίλοις δ' ὄρθων φίλη*.

l. 310. ποῖ φρενῶν θέω; For the gen. cp. El. 922 *οὐκ οἰσθ' ὅποι γῆς οὖθ' οἵποι γνάμης φέρει*. The broken lines mark a disturbance of feeling. Cp. O. T. 1468, 1471, 1475, Aj. 791.

l. 313. βεβῶσαν, almost = οἴναν. Compare the use of *ἥκω*, *καθεστάναι*, *ἔσταναι*, and supra l. 52. Ismene approaches, well clothed and mounted, in contrast to the unsandalled and sunburnt Antigone. *κρατί*, 'on her head,' but the dative is also perhaps to be taken with *ἥλιοστερής*, 'on her head to keep the sun from it.'

l. 314. νιν, 'her.'

I. 316. πλανῶ. 'makes me to wander,' the word is active in signification. Another reading is γνώμη πλανῶ;

I. 318. τάλανα. This expresses the distraction of her doubt.

II. 319, 320. φαιδρά γοῦν ἀπ' ὅμματων σαίνει με, 'she greets me with bright looks from her eyes.' σάινει is used properly of a dog fawning or wagging his tail (Aesch. Ag. 725 σάινων τε γαστρὸς ἀνάγκαι), and in this sense governs the accusative; but it is used in an applied sense, = 'to make signs of recognition,' as here. Cp. Ant. 1214 παιδός με σαίνει φθέγγος, where recognition and the effect of recognition are combined.

I. 322. ὄρāν depends on εἰπον, understood from εἶπες.

I. 325. προσφωνῆαθ'. The name is used for the thing named. 'Names which I love to use.' Cp. Phil. 233 seqq. Ελληνες ἔσμεν .. Φ. ὁ φίλατος φόνημα. ὡς ὑμᾶς, κ. τ. λ. 'How hardly I have found you, and now again how hard it is to see you for sorrow!'

II. 326 fol. For the divided lines, cp. Aj. 981, O. T. 626, etc.

I. 331. It is difficult to understand why Ismene should be said to touch herself. Perhaps no more is meant than that she is united in the unhappiness of her father and sister, and the grammar is more regular than the thought. Some editors insert I. 328 between II. 330 and 331. But the τροφαὶ of Ismene, well clad and mounted, can hardly be termed δυσάδηλαι, even by her self-pity.

I. 333. πόθοισι.. λόγοις. In πόθοισι we have the dative of cause, whereas λόγοις conveys the idea of 'accompaniment,' (cp. αὐτοῖσι συμάχοισι, etc.) and this is assisted by the adjective. The repetition of the same construction in a different sense is characteristic of the Sophoclean period of language.

I. 335. ποῖ.. πονεῖν, 'Where are they for the service?' πονεῖν = εἰς τὸ πονεῖν. ποῖ, sc. οἴχονται. Cp. Eur. Or. 1473 ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες. For ποῖ, cp. Aesch. Cho. 405 ποῖ, ποῖ δὴ νερτέρων τυραννίδες;

I. 336. 'They are where they are,' i.e. their state is too bad to name, cp. supra I. 273 ἵκόμην οὐκ ἵκόμην.

II. 339 fol. Hdt. 2. 35 Αἰγαίοις .. τὰ πολλὰ πάντα ἔμπαλιν τοῖσι δλλοισι ἀνθράποισι ἐστήσαντο ἥθεα τε καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναικες ἀγοράζονται καὶ καπηλεύονται: οἱ δὲ ἄνδρες, κατ' οἰκους ἔρντες, ὑφαίνονται.

I. 341. τάξω βίου τροφεῖα, 'the outdoor means of supporting life.'

I. 342. σφῶν. Dat. 'And in your case too.' There is no necessity to regard σφῶν as the genitive, and to suppose that the dual is used of the two pairs of children. This would be especially harsh with σφῶ immediately preceding. The dative may be regarded as a dat. of reference to the whole sentence, or more especially to πονεῖν.

I. 344. κακά, Attic accusative. Cp. O. T. 264, 5 τάδ' ὀσπερεῖ τούμοι πατρὸς / ὑπερμαχοῦμαι; infra I. 1694.

1. 345. ὑπερπονεῖστον is resumed in γερονταγωγεῖ. The series of participles is broken by the insertion of the finite verb, as again in ἡγένεται. 1. 351. There is a tendency in Soph. to return to the finite verb from the participial or other dependent construction.

1. 351. τὰ τῆς οἰκοι διάτης, 'the comforts of her life at home.' Cp. O. T. 977 τὰ τῆς τύχης.

1. 355. & τοῦδ' ἔχρησθι σώματος, 'which were given respecting me.' The objective genitive taking the place of the predicate is remarkable.

1. 356. κατέστης, cp. l. 313 note. γῆς δτ' ἐξηλαυνόμην. The order of events is inverted in the narration.

1. 358. τίς σ' ἔξηρεν οἰκοθεν στόλος; 'What errand sped thee from home?' The usual expression αἴρειν στόλον is here inverted.

1. 360. μὴ σύνι is epexegetic of κενή after the negation. Cp. O. T. 13, 221.

1. 362. 'Seeking how thou hadst thy maintenance or where.' ξηρούσσα τὴν σὴν τροφήν (inquiring into thy means of life), and in particular πωδ κατουκοίης (where thou wert dwelling).

1. 365. παιδοῦν. Dative, 'encompassing your sons.'

11. 367-9. The antithesis seems to be, 'Beforetime they had a strife with Creon,' and, 'Now they strive together:' and again, 'Beforetime they were anxious that the throne should be in regency,' and, 'Now each is eager to be king.' αὐτοὶ .. Κρέοντι τε are best taken together. So far from desiring the throne, they even strove with Creon that it should be vacant. There is no need to change ἔρις into ἔρως, by which ἔρις κακή is left without any point.

1. 369. λόγῳ σκοποδατ, 'professing in their argument to have regard to.' For λόγῳ, cp. infra l. 1296 οὐτε νικήσας λόγῳ.

1. 371. The heaven-sent infatuation is assisted by their own evil mind; cp. Aesch. Pers. 743 δᾶλλ' ὅταν σπεύδῃ τις αὐτός, χῶθε συνάπτεται. Aeschylus and Sophocles are in advance of the fatalism of their age.

1. 372. τοῖν τρισαθλίον. The close connection of the article and adjective prevents the line from being unrhythymical. κακή, as an emphatic epithet, contrasts this ἔρις and that in l. 367.

1. 374. νεάρον. In addition to the fact of youth, the participle implies youthful impetuosity, ambition, etc. Cp. Eur. Phoen. 713 μᾶν νεάρων οὐχ ὅργα & χρήστη σέρπα;

1. 377. δ πληθύνων, 'the more numerous,' i. e. as having the majority of voices. Cp. Aesch. Ag. 1370 πληθύνομαι.

1. 378. τὸ κοῖλον Ἀργος, 'Argos in the valley.' Cp. Hom. Od. 4. 1 κοῖλην Δακεδαίμονα κητώεσσαν.

1. 380. ὡς αὐτίκ' Ἀργος, κ. τ. λ. Cp. O. T. 101 ὡς τόδ' αἷμα χειμάζον πόλιν. The reason of the expedition is a principal part of the expressed resolution of Polynices: hence the acc. instead of the usual genitive.

1. 381. ή πρὸς οὐρανὸν βιβῶν, 'or to exalt it to heaven.' The style is Epic, cp. Hom. Il. 12. 328 ήέ τῷ εὐχος δρέξομεν ήέ τις ἡμῖν.

1. 382. ἀριθμός, 'mere number' or 'heap,' cp. Eur. Tro. 476 οὐκ ἀριθμὸν ἄλλως, δᾶλλ' ὑπερτάτους Φρυγᾶν, Hor. Epp. I. 2. 27 'Nos numerus sumus et fruges consumere nati.'

1. 383. δποι, 'At what point?' i.e. how long they must first continue. Cp. Thuc. 3. 108 ή μάχη ἐτελέστα ἔως δψέ, El. 958 πῶ γάρ μενεῖς βδύμος; but perhaps δποι should be read.

1. 385. ὡς .. ἔξειν. Two constructions seem to be united, ὡς ἔξοιεν θεοί, and ἔξειν θεούς. Aesch. Eum. 799, 800 αὐτὸς ήν δ μαρτυρῶν | ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλαβήσειν. For similar confusions in Sophocles, cp. Tr. 672, 1238, Ant. 520.

1. 388. τὸ δὲ τεθίστωται, the resolved foot denotes eagerness. The next two lines depend on τεθίστωται.

1. 390. εὐστολας χάριν, 'for the sake of self-preservation.'

1. 391. For the use of ὕπο in semi-passive constructions, see O. T. 37 and note. But there is some doubt about the reading; ἔτ' or ἔτι is possible. Cp. O. T. 1006 σοῦ πρὸς δόμους ἐλθόντος εὖ πρέξαιμι τι.

1. 392. ἐν σοι, cp. I. 422. The subject of φασί is to be gathered from I. 413.

1. 393. δνήρ, cp. I. 109.

1. 395. δν νέος πέσην. For the omission of δν, cp. Tr. 1008, Aj. 1074 ξνθα μὴ καθεστήκει δέος, O. T. 1231 αἱ φανῶσ αὐθάρετοι. It is by no means unusual in Sophocles.

1. 397. μυρίου χρόνον. Cp. infra I. 617 δ μυρίος | χρόνος, and Plato, Ap. 23 B ἐν πενίᾳ μυρίᾳ εἰμι. Note the gen. of time = 'within.'

1. 399. στήσωσι. Notice the change of number. Creon is acting with Eteocles and others. ἐμβαίνησ, cp. O. T. 825 μηδ' ἐμβατεύειν πατρίδος.

1. 401. θύραις κειμένου, 'laid at their doors.' The immediate reference is to the inactivity of age, (cp. Shakespeare, 'unregarded age in corners thrown,') but the occurrence of τύμβος in the next line introduces the notion of burial.

1. 402. κείνοις. This dative must be taken with βαρύς and repeated with δυστυχῶν. 'Your burial, if it falls unhappily for them, is full of danger for them.'

1. 403. As a murderer the Thebans would not bury Oedipus in his own land, yet they feared the vengeance of his Daemon unless the customary rites of burial were paid by them.

1. 405. μηδ' ἦν δν σαντροῦ κρατῆς, 'but not where you will be your own master.' The subjunctive is due to the relative adverb with δν. For the adversative μηδέ, cp. El. 132 οδός ἐθέλω προλιπεῖν τόδε.

1. 407. δλλ' οὐκ ἔρ .. σ, sc. κατασκιασθῆναι Θηβαΐκ κύνει. ταῦμφυλον αἷμα, i.e. 'the guilt of kindred blood,' cp. O. T. 1406 αἷμ' ἐμφύλιον.

Note that Ismene is not uninfluenced by the Theban point of view, and cp. the feeling of Chrysothemis in the Electra.

1. 410. 'On the intervention of what circumstance?'

1. 413. ἀνδρῶν, sc. κλύουσα. The message had been given publicly, cp. O. T. 93.

1. 414. ἐφ' ἡμῖν, 'with regard to me.' Cp. O. T. 829 έπ' ἀνδρὶ τῷδε
ἀν δροῖσῃ λόγον.

1. 415. οἱ μολόντες, =οἱ θεωροί. εἰς Θήβης πέδον, cp. supra 1. 378 τὸ
κοιλὸν Ἀργος. Ant. 845 Θήβης εὐαρμάτου ἀλσος, ib. 101 ἐπταπύλῳ
Θήβῃ, etc. The mention of natural characteristics gives a graphic turn
to the language.

1. 416. The use of τις=πότερος, where only two are spoken of, is
noticeable.

1. 419. τούμοι πόθου, cp. O. T. 969 τώμῳ πόθῳ.

1. 420. φέρω δ' δμως, 'but still I bring the news,' cp. supra 1. 360
δέιμ' ἔμοι φέρουσά τι, Aesch. Pers. 248 φέρει σφέτε τι πράγος .. κλύειν.

1. 421. The usual sequence μήτε.. μήτε is broken by ἐν δ' ἔμοι, κ.τ.λ.
The worst which Oedipus can wish his sons is that the end of their
contention may be in his power.

1. 424. ἔστι goes with ἔχονται, and less closely with κάπαναρισθνται
δόρυ. Cp. Aesch. Pr. V. 331 πάντων μερασχῶν καὶ τετολμηκώς ἔμοι.
ἔχονται, = 'take hold of,' 'engage in obstinately.'

1. 425. ὡς, 'in which case,' explains ἐν ἔμοι τέλος γένοιτο. Cp. supra
1. 45, where the construction with ὡστε is nearly, though not exactly,
parallel to this.

1. 428. 'So dishonoured by being thrust forth from my native land.'
The adverb is to be considered as part of the predicate; cp. Ant. 1069
ψυχήν τ' ἀτίμως ἐν τάφῳ κατόκισας, Thuc. I. 120 ἐς τούναντίον αἰσχρῶς
περέστη.

1. 430. αὐτοῖν, cp. infra 1. 444 σφιν. It is the dative of the
interested person. 'They allowed me to be sent forth.' Cp. Phil. 1030 καὶ
τεθνηχ' ὑμῖν πάλαι, El. 1152.

1. 431. Cp. O. T. 1410 seqq., 1449 seqq.

1. 435. τὸ λευσθῆναι πέτρου. This punishment is frequently mentioned
in Greek tragedy. Cp. Aj. 254 πεφόβημαι λιθόλευστον Ἀρη,
Ant. 36 φόνον .. θημόλευστον ἐν πόλει, Aesch. S. c. T. 65.

1. 436. ἔρωτος τοῦδε'. A genitive of respect, cp. Ant. 1194. 5 τί γάρ
σε μαλθάσσοιμ' ἀν ἐι στερον | ψεῦσται φανόύμεθ'. This use is not
infrequent in Sophocles. Also ὥφελῶν is here almost a substantive,
'no helper of this desire.'

Il. 438, 9. 'And I began to know that my rage had run to excess in
chastising my former errors.' τῶν .. ἡμαρτημένων is probably genitive
after κολαστήρ. For μείζων, = 'too great,' cp. Plato, Soph. 233 Λ μῆ

μεῖςον αὐτοῦ προσάπτωμέν γέρας. It cannot mean that his blindness and exile were worse evils than his former errors.

- l. 441. χρόνον, 'after so long.'
- l. 442. For the repetition, cp. infra l. 617 *μυρίας ὁ μυρίος*.
- l. 443. ἵπος σμικροῦ χάριν, 'for a little word's sake,' i. e. for want of a little word.
- l. 444. σφιν, cp. supra l. 430 *αὐτοῖν*.
- l. 447. γένους ἐπάρκεον, 'the assistance which kindred gives.' The genitive has the force of an adjective rather than of the case of a noun.
- l. 448. It seems best to take *θρόνους—καὶ σκῆπτρα κραίνεν—καὶ τύραννεύειν χθονός*, as three co-ordinate expressions rising in intensity. Others take *θρόνους* with *κραίνεν*, and others again consider *κραίνεν* an exegetic infinitive after *θρόνους καὶ σκῆπτρα*.
- l. 450. τοῦθε, i. e. ἐμοῦ.
- l. 453. 'Comparing in thought the oracles which I bring from my own side.' τὰ ἐξ ἐμοῦ, 'which come from my own side in the comparison.' Cp. Tr. 631 τὸν πόθον τὸν ἐξ ἐμοῦ.
- l. 458. πρὸς ταῖσθε ταῖς, κ.τ.λ., 'in addition to.' Oedipus begs protection from the Chorus, reminding them that they will be assisting the dread goddesses in protecting him. There is some doubt about the reading here.
- l. 459. ἀλκήν ποιεῖσθαι, 'to undertake defence,' cp. El. 302 τὰς μάχας ποιούμενος, Thuc. I. 124 Ποτιδαιάταις.. ποιεῖσθαι τιμωρίαν. For ἀλκήν, = 'task of defence,' cp. Aesch. Supp. 731 ἀλκῆς λαβέσθαι τῆσδε μηδαμῶς ποτέ.
- l. 460. Oedipus leaves it to be implied that his enemies are the enemies of Athens. That they are his enemies he cannot for a moment forget.
- l. 463. ἐπεμβάλλεις, 'you add to give further weight.' λόγῳ is instrumental dative. The meaning would be made clearer by supplying ἐν, ἐπεμβάλλεις ἐν τῷδε τῷ λόγῳ.
- l. 464. Cp. Aesch. Pr. V. 307, 8 καὶ παρανέσου γέ σοι | θέλω τὰ λόγατα.
- l. 465. ὡς must be taken with τελοῦνται, = 'for I will accomplish all.' προξένει, 'Be my good guide.' For other metaphorical meanings of προξένει, cp. O. T. 1483, Tr. 726.
- l. 466. 'Institute a purification of these deities.' δαιμόνων is a genitive of relation. For θέσθαι, cp. O. T. 134 τήρος θέσθ' ἐπιστροφήν.
- l. 467. καὶ κατέστεψας πέδον. There is some doubt about the reading, but the text receives confirmation from l. 56 δν δ' ἐπιστρείβεις τών. ἀν (sc. πέδον) can be supplied from ἐφ' ἄν.
- l. 470. δοιαὶ χέρες are 'hands pure from guilt.' Cp. Aesch. Cho. 377, 8 τῶν δὲ κρατῶνταν | χέρες οὐχ δοιαὶ στυγεῶν τούτων, Eum. 313, 14 τὸν μὲν καθαρὸς χέρας προνέμοντ' | οὗτοι δέ ημῶν μῆνις ἐφέρεται.
- l. 472. τέχνη, abstract for concrete. Cp. the use of *τροφή* in O. T. I. εὔχειρος is gen. from εὔχειρ.
- l. 473. ἀμφιστόμους, 'projecting on either side.'

l. 475. γε is due to conjecture; it refers to *ικρόκαυσιν*, which it confirms and amplifies. 'Yes, with a fillet from a young ewe-lamb.' Others read *νεαλοῦν* for γε *νεαρᾶς*, and *νεοπόκρ* for *νεοτόκῳ*.

l. 476. τὸ δ' ἔνθεν, 'what remains to be done,' or 'what is left of the offering'; the first seems the preferable rendering. Cp. Aesch. Ag. 248 τὰ δ' ἔνθεν οὐτ' εἶδον οὔτ' ἐννέπω. ποῖ; cp. supra l. 383.

l. 479. πηγάς, El. 894, 5 *νεορρύτους* | πηγὴς γάλακτος. τὸν τελευταῖον δὲ δλον, i. e. τὸν τελευταῖον κρωσσὸν χέους ἀν δλον. Three vessels are to be used, two partly filled with water, the third filled to the brim with water and honey.

l. 480. 'With what am I to fill this in preparing it?' τόνδε, — τὸν τελευταῖον κρωσσόν.

l. 481. μελίσσης, i. e. μέλιτος, by metonymy. With μηδέ, cp. supra l. 405. For the prohibition, cp. supra l. 100 νήφων δοίνοις.

l. 482. μελάμψυλλος, 'dark with rich herbage.'

l. 483. αὐτῇ, almost = εἰς αὐτήν, cp. Tr. 789, 90 χθονὶ | μήποτε δαυτόν. ἐξ ἀμφοῖν χεροῖν, 'on both sides.'

l. 487. δέχεσθαι, after *αλτοῦ*. The passive use of *σωτήριος* is rare, but cp. supra l. 284 ἐχέγγυος, Tr. 872 πόμπιμος, = 'sent;' 'receive their suppliant into safety.'

l. 488. καὶ, = 'or if.' Ant. 328 ἐὰν ληφθῇ τε καὶ μῆ.

l. 489. Cp. supra l. 131 foll. For the phrase μηκύνων βοήν, cp. the Homeric μακρὸν δύτειν.

l. 494. χῶ τι δεῖ πρόστασσε δρᾶν. An instance of the inversion of the natural order for the sake of emphasis.

l. 496. τῷ μὴ δύνασθαι μήθ' δρᾶν, 'in want of strength as well as sight.' For δύνασθαι applied to bodily strength, cp. Il. 20. 360 δσσον.. δύναμαι χερούν τε ποσύν τε.

l. 498, 9. With this assertion of the value of a pure intention, cp. Frag. 88 (Dind.) ψυχὴ γὰρ εὔνους καὶ φρονοῦσα τοῦνδικον | κρείσσων σφιστοῦ παντὸς ἐστιν εὐρέτις.

l. 499. ἐκτίνουσαν is due to a correction. The MSS. have ἐκτίνουσαν. For the notion that sacrifices were of the nature of a debt, cp. Pl. Rep. 331 Β δρείλοντα ἡ θεοῖς θυσίας τινὰς ἡ ἀνθρώπῳ χρήματα.

l. 500. τι is idiomatic, cp. Tr. 305 εἰ τι δράσεις; Phil. 286, 7 καῦται τι.. διακονεῖσθαι, infra l. 1450.

l. 504. χρήσται is equivalent to a future of χρή, 'Where must I find?'

l. 505. τούκειθεν δλσους, sc. δ τόπος ἐστι.

l. 506. ἐποικος, 'a resident,' who would be in charge of the sacred utensils, etc.

l. 509. οὐδ' εἰ πονῇ τις. The subjunctive seems more poetical than the indicative as putting the general case. Cp. infra l. 1443 εἰ σοῦ στερηθῶ, Ant. 710 κεῖ τις γε σοφός, O. T. 198.

1. 510. Cp. the proverb *μή κινεῖν κακὸν εὖ κείμενον* (Pl. Phil. p. 15 C).

1. 514. ἀλγηθόνος with *τιθέσθαι*. For the gen. cp. El. 317 *τοῦ καστρήτου τί φέσι*. With *φανερός*, cp. supra l. 410.

1. 515. *πρὸς ξενίας*. *πρὸς ξενίου* would be the more ordinary expression. For a similar extension of common uses, cp. supra l. 250 *πρὸς σ' οὐς φίλον*, Aj. 492, 3.

1. 516. *δε πέπονθ'*. The reading is conjectural, but cp. ll. 267, 537. To δε *πέπονθ'* = *έργα, ἀναδῆ* is added, as an emphatic epithet. 'My unwitting deeds of shame.'

1. 517. For *πολύ*, = *σφόδρα λεγόμενον*, cp. ll. 305, 6 *πολὺ γάρ, δε γέρον, τὸ σὸν | δυομα, κ. τ. λ. μηδαμὰ λῆγον*, cp. O. T. 731 *ηθάρτο γάρ ταῦτ' οὐδὲ πω λήξαντ' έχει*.

1. 518. *δρόθν*, cp. O. T. 505 *πρὸν ιδούμι' δρόθν έπος*. The two accusatives, *τὸ πολύ* and *δικουσμα*, are due to the cognate use of the latter.

1. 520. *κάγῳ*, sc. *ἐπιθύμητο*.

1. 521. *ἡνεγκον κακότατα*, 'I was the victim of wretchedness.' Cp. O. T. 1320 *διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά*. What follows = 'I did endure it voluntarily, (Oedipus did everything 'with a will,') let God be my witness, but of all this nothing was my intentional act.' *Θεὸς ἴστω* comes in harshly, and perhaps *Θεὸς ἴστωρ* should be read. *τούτων*, — the old misery and the present consequences of it.

1. 524. *ἄλλ' ἐσ τι*; 'But with regard to what?' Sc. *ἡνεγκει κακότατα*.

1. 526. Cp. Hom. Il. 2. 111 *Ζεύς με μέγα Κρονίδης ἀτη ἑνέδησε βαρεῖα*.

1. 527. *ματρόθεν* goes with the whole sentence. 'Didst thou in relation to (i. e. with) a mother fill an infamous bed?'

1. 533. *μαρτρὸς κοινᾶς*, 'of a mother who is also mine.'

1. 535. *κοινᾶ γε*, 'ay, and also sisters of their own sire.' Oedipus anticipates and strengthens that which the Chorus shrank from saying.

1. 536. *ἐπιστροφαῖ*, 'renewed onset,' cp. infra l. 1045 *δατῶν ἀνδρῶν.. ἐπιστροφαῖ*.

1. 537. *ἔχειν* is epexegetic infinitive with *δλαστ'*. 'The woes I have suffered are a possession which cannot be forgotten.'

ll. 539–541. 'I received a gift, which would that hapless I had never so benefited the state as to gain from her the privilege of choosing.' In this rendering it is assumed that *μή*, with the past tenses of the indicative in a relative clause, may express the wish to reverse a fact in past time. Hermann translates, 'Accepi, inquit Oedipus, donum, uxorem dicens, quod ego ut nunquam a civitate debuerim accipere, ei profui, i. e. quod ut mihi non unquam daret civitas, merui, quem eam Sphinge liberavi.' Cp. infra l. 1713.

1. 543. *δευτέραν ἔταιρας*, *ἐπὶ νόσῳ νόσον*. 'Thou hast struck a second blow, (sending) pang upon pang.' With *δευτέραν* supply *πληγήν*. For *νόσον* in this sense, cp. O. T. 1061 *δλις νοσοῦσ' ἄγω*.

l. 545. ἔχει δέ μοι.. πρὸς δίκας τι, i. e. τὸ ἐμὸν ἔχει τι πρὸς δίκας.
‘My case has something on the side of justice.’

l. 546. ἀνούσι is due to a correction by Porson. ‘In my blindness I did slay.’ Others read ἀλούσι, = ‘deceived.’ Cp. infra l. 764 ἐν οἷς μάλιστ’ ἀν ἀλγοῖην ἀλούσι.

l. 548. νόμῳ δὲ καθαρός, ‘pure by law,’ i. e. in the eye of the law. ἐς τοδέ’ ἥδιον, cp. O. T. 1433 ἀριστος ἡλθάν, supra l. 12.

l. 550. ὄμφην is probably intended to mark the sacred associations which cling to Oedipus. ἀποσταλέν is a correction, but cp. O. T. 1115 ἀν ἀπεστάλη : trans. ‘setting forth at thy sound,’ i. e. at the sound of thy name.

l. 553. ὅδοις ἐν ταῖσδε, ‘in thy coming hither now.’ Cp. El. 68 δέξασθέ μ' εἰνυχοῦντα ταῖσδε τὰς ὅδοις.

l. 555. Oedipus still wears the apparel of a Theban king.

l. 557. δε εἰ. The name is avoided; cp. O. T. 1036 ὁστ' ἀνομάσθης ἐκ τύχης ταύτης δε εἰ.

l. 560. ‘That would be a terrible fortune, the mention of which would make me shrink from giving relief.’

l. 563. χάσ τις πλείστ’ ἀνήρ, i. e. καὶ ἡς τις ἀνήρ πλείστα, sc. ήθλησεν, ‘I have toiled as who hath toiled most,’ ut *qui maxime*. The more usual expression is δοσα τις.

l. 564. ἐν τῷωφ κάρα, ‘in my own person.’ For this use of ἐν, cp. Plat. Lach. 187 B ἐν τῷ Καρλ ὑμῶν δικίνδυνος.

l. 565. ὁσπερ σὺ νῦν. For the nom. cp. Aj 525 ἔχειν σ' ἀν οἰκτον ἀν κάρω.

l. 566. μὴ οὐ follows on the implied negative in ὑπεκτραπούμην following the express negative.

l. 568. σοῦ, i. e. ‘than you have,’ the form of comparison is condensed, as frequently in Greek.

l. 570. παρῆκεν, ‘hath let pass.’ Cp. Eur. Fregg. Bell. 20 πάρες.. ἵνερβώ κρηταῖ νάτη. Βεῖσθαι, the impersonal mode of expression is preferred. Cp. infra l. 1352 νῦν δὲ ἀξιωθεῖς εἶσι.

l. 572. γῆς, gen. of motion from. Cp. O. T. 152 Πινθῶνος ἔβας.

l. 574. διέρχεται, ‘goes on its way,’ i. e. leaves this subject. Speech is personified and regarded as wandering on from one subject to another. Cp. Eur. Hipp. 77 μέλισσα λειμῶν’ ἴρυνόν διέρχεται.

l. 578. κρέσσον’. For this sense of the word, cp. Aesch. Cho. 372 ταῦτα μὲν ὡς πᾶν κρέσσονα χρύσον. ‘The advantages to be derived from it are better than a beautiful shape could give.’

l. 580. For the dat. of time, cp. Phil. 715 δεκέτει χρόνῳ, ibid. 721 πλήθει πολλῶν μηνῶν, with O. T. 198.

l. 581. ἡ σὴ προσφορά, ‘thy addition,’ i. e. the advantage which you bring.

l. 583. τὸ δέ ἐν μέσῳ, cp. supra ll. 290, 1 τὸ δὲ | μεταξὺ τούτου. The accusative is irregular but due to ποιεῖ.

I. 585. 'For the one (*κείνα*=*τὰ ἐν μέσῳ*) is conveyed in the other (*ἐτραῦθα*=*ἐν τοῖς τὰ λοισθ.*).'

I. 586. *ἐν βραχεῖ*. Cp. El. 672 *ἐν βραχεῖ ξυνθεὶς λέγω*, 'the boon you ask is briefly worded.'

I. 587. *ἀγών*,=the struggle necessary to protect the favour when granted.

I. 588. 'Do you mean the contest between your sons, or some conflict in which I am concerned?'

I. 589. *κομίζειν*. The subject is Athens generally. *ἀναγάξουσι*, for this use of the present to denote a certain future, cp. Aesch. Pr. V. 513 *ἄλλες δεσμὰ φυγάνω*, ib. 525 *δεσμὸς .. ἐκφυγάνω*.

I. 590. The reading of this line is doubtful. With *εἰ θέλοντ' ἀν γ'*, supply *θούλαιντο κομίζειν*, 'if they intend to fetch you in the event of your being willing to go.' An emendation is *θέλοντάς γ'*, which must be taken after *φεύγειν*.

I. 594. *ἀνεν γνώμης*, 'without deliberate judgment.'

I. 596. *γένους*, 'of your birth,' rather than 'of your race.'

I. 598. 'What is your more than human misery?' For *νοσεῖν* in this sense, cp. O. T. 1061 *ἄλις νοσοῦν*' *ἔγώ*. Oedipus was at all times *λατρεύων τοῖς ὑπεράτοις βροτῶν μόχθοις*, supra I. 105, so that any addition to his misery would be superhuman.

I. 601. Cp. supra I. 407.

I. 602. 'What could induce them to have you brought on the condition that you should live apart?' For *ζωτεῖ* in this sense, cp. supra I. 45. For the middle voice of *πεμψατο*, cp. O. T. 434 *σχολῆ γ' ἀν οἴκους τοὺς ἔμοδος ἐστειλάμην*.

I. 605. *ἀνάγκη*, 'it is their fate.' *πληρήναι*, 'to be overthrown.'

I. 606. *τάμα κάκεινων*. For the omission of the article with the second word, cp. El. 991 *καὶ τῷ κλιστοῖ καὶ λέγοντι σύμμαχος*.

I. 609. *συγχέει*, 'obliterates.' Cp. Hdt. 4. 127 *συγχέειν τοὺς πατράτους τάφους*. *παγκρατής*,=πάντα κρατῶν, 'all-subduing time.' Cp. Aj. 675 *δ παγκρατῆς ὄντος*. For the sentiment, cp. Aj. 645 foll.

II. 612, 13. 'And ever varying is the breath of friend to friend, and city to city.' The metaphor in *πνεῦμα* is tolerably frequent in the tragedians, Aesch. Ag. 1206 *πνέων χάριν*, Cho. 34 *κότον πνέων*, Ant. 922, 30 *ἔτι τῶν αἰτῶν ἀνέμων αἴται | ψυχῆς βίταλ τήνδε γ' ἔχουσιν*.

I. 613. *βέβηκεν*, 'continues,' almost = *ἔστιν*. For this use of *βέβηκε* to express a definite state or condition, cp. infra I. 1684 *νῦν δ' ὅλεθρία τὸν δὲ* δημασιν *βέβηκε*, Aesch. Ag. 36 *βοῦς ἐπὶ γλώσσῃ μέγας βέβηκε*, also infra I. 1052.

I. 616. *εἰ*,=*κεῖ*, 'although.' Ant. 551 *εἰ γέλαστ' ἐν σοὶ γελῶ*.

I. 617. *τὸ πρός σέ* is exegetic of the impersonal subject of *εὐημερεῖ*.

'It is fair weather in her relation to you.' The metaphor of *πνεῦμα* is continued in *εὐημέρεῖ*.

l. 618. 'Time in his onward course is the parent of countless nights and days.' For *μυρίος*, cp. supra l. 397. For the form of the sentence, cp. El. 1364-6.

l. 620. ἐκ σμικροῦ λόγου, 'out of a small occasion.' Cp. El. 415, 16 πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἡδη καὶ κατώρθωσαν βροτούς.

l. 623. Cp. Aesch. Eum. 19 Διὸς προφήτη θ' ἐστι Λογίας πατέρες.

l. 629. πατέρων is a part of the predicate, 'only keeping thine own part faithful,'—or perhaps 'keeping thine own good faith.'

l. 630. ἐφανέρω, is subjective middle, 'declared himself ready to perform.' Cp. Aj. 1376, 7 τάντο τοῦθ' ἀγγέλλομαι .. εἶναι φίλος.

l. 633. ἡ δοριζένος ἔστια, 'the hearth of warlike friendship,'=defensive alliance. The article is used to denote a general notion.

l. 637. ἐμπαλιν, 'on the contrary.'

l. 638. σέ, =the leader of the Chorus.

l. 640. The apodosis of the second clause passes away into a general apodosis which suits both clauses. τούτων .. κρίναντι χρῆσθαι, 'to make choice between these two alternatives and use the one so chosen.' Cp. O. T. 640 δράσαι .. δνούν ἀποκρίνας κακοῖν. With χρῆσθαι supply τῷ ἑτέρῳ.

l. 641. τῇδε, sc. ὃ ἀν σὺ κρίνης. Cp. El. 1301, 2 ἀδ' ὅπως καὶ σοὶ φίλον | καὶ τούμον ἔσται τῷδε.

l. 647. ἀν λέγοις, =δοκεῖ λέγειν. τῆς συνουσίας is a genitive of relation.

l. 648. τελοῦντι agrees with σοί, and μοι is a dative of reference. 'If your words abide in you and you make them good to me.' Cp. O. T. 863 εἴ μοι ἔνειται φέροντι μοῦρα τὰν εὔσεπτον δηρέαν λόγων, κ. τ. λ.

l. 651. 'You would carry away (cp. l. 6) nothing more (by putting me on my oath) than by my word.'

l. 654. δρα με λείπων, 'beware in leaving me.'

l. 659. θυμῷ, 'under the influence of passion.'

l. 660. αὐτοῦ, 'in its own possession.' For the genitive as predicate, ep. O. T. 917 ἀλλ' ἐστι τοῦ λέγοντος ἦν φόβους λέγη. The usual expression is ἐν ἁντῷ γενέσθαι.

l. 661. κείνοις must be repeated with φανήσεται. The primary construction is κείνοις ἐπερράσθη.

l. 662. τῆς σῆς ἀγωγῆς, gen. of respect. Cp. supra l. 355.

l. 664. ἀνεύ τῆς ἐμῆς. Notice the violation of the rule of the 'cretic' ending. To avoid this others read κάνευγε τῆς ἐμῆς ἐγώ. But ep. supra l. 505 τούκειτεί μάστοις, ἂξείη, τοῦθ'. Πη δέ τοι.

l. 668 foll. The Greeks seldom indulge in descriptive poetry. But Colonus was the birthplace of Sophocles, and it is also a *ραθεύτικόν τοι*

in the closing scene of the life of the 'world-wearied' Oedipus, that he should pass away in such a beautiful spot.

1. 668. εὐπτον τὰσθε χώρας is attributive to τὰ κράτιστα γὰς ἔπαυλα. Cp. supra l. 45 ἔδρας γῆς τῆσδ'. 'Stranger, thou hast reached the goodliest dwelling-place on earth, in this land of gallant steeds.' The abodes of this land of steeds, to which thou art come, are the goodliest on earth (*κράτιστα γὰς*).

1. 670. τὸν ἀργύτα Κολωνόν. The acc. is in apposition to ἔπαυλα.

1. 672. θαμίζουσα, 'haunting,' cp. Il. 18. 386 πάρος γε μὲν οὔτι θαμίζεις. Perhaps there is an allusion to πυκνόπτεροι, supra l. 17.

1. 673. χλωρας ὑπὸ βάσσοις, 'down in the green glades.' For ὑπὸ with dat. cp. Ant. 336, *τερβιρχίουσιν | τερψῶν ὑπὸ οἴδμασιν*.

1. 674. ἀνέχουσα, 'remaining constant to.' Cp. Aj. 212 λέχος δαιριάλωτον στέργεις ἀνέχει. οἰνῶπ' refers to the purple and shining surface of the ivy leaf.

1. 675. θεοῦ. Probably Dionysus is meant, who is suggested by the ivy, and who presided over woody places.

1. 676. μυριόκαρπον. The epithet has reference to the berries of the ivy, laurel, olive, etc., cp. supra l. 17. Cp. O. T. 83 παγκάρπου δάφνης.

1. 680. The Nymphs of Nysa are meant, who, according to a legend, were the nurses of the infant Bacchus. ἀμφιπολῶν, 'dancing round;' the word expresses the confusion of the Bacchanalian rout,—'so many and so many, and such glee.'

ll. 681 foll. 'And day by day, continually, beneath the dews of heaven, bloom the lovely clusters of the narcissus, crown in olden time of the great goddesses; blooms too the crocus golden-rayed.'

1. 684. The goddesses are Demeter and Persephone.

1. 687. Κηφισοῦ νομάδες βεθρῶν, 'feeding the streams of Cephisus.'

1. 688. 'But ever, each new day, with quickening power, he brings his stainless waters over the bosom of the earth.' ἐπ' ἡματι, 'on each day,' like κατ' ἡμαρ, cp. Herac. Frag. ήλιος νέος ἐφ' ἡμερῆ.

1. 691. στερνούχου χθονός. Cp. Romeo and Juliet, 2. 3, 'And from her womb children of divers kind | We sucking on her natural bosom find.'

1. 692. νῦν, 'the region.'

1. 694. The gen. γὰς Ασίας is partitive and to be taken with ἔπακούσ. 'And there is (here) a thing the like of which I cannot hear of as belonging to the Asian land, nor springing in the great Dorian island of Pelops, a plant inviolate, self-created,' etc. The epithet 'Dorian,' as applied to Peloponnesus, is, of course, an anachronism. But this would only be felt by a few λόγιοι.

1. 698. δηλεπορον perhaps means 'unravaged,' though others take it

=δχειρούργητον, or it may contain both meanings, =not violated by the touch of man.

1. 701. παιδοτρόφου, 'child-nourishing.'

1. 702. 'Which no commander, young or old ...' For the omission of the first οὐτε, cp. Phil. 771 ἐκόντα μήτ' ἀκοντα. For γήρα, = 'in the time of old age,' cp. O. T. 172 οὐτε τόκοισιν .. ἀνέχονται γυναικες. There is possibly an allusion in these lines to the invasion of Xerxes.

1. 704. σημαίνων, = 'having command.' Cp. Hom. Il. 16. 172.

1. 705. Μορίου Διός, i. e. Zeus the protector of the sacred olives in the Academy.

1. 707. ματρωτὸς τάδε, 'this city which has borne me.' The dat. follows on εἰλον ἔχω, to which εἰτεῖν is added in epexegesis.

1. 711. The adjectives agree with αὐτήν = ματρόπολις, which must be supplied after εἰτεῖν. ἐθάλασσον would not suit αὐχημα.

1. 712. For the position of the words, cp. Aesch. Pr. V. 3 Ἡφαιστε, σοὶ δὲ χρῆ μέλειν ἐπιστόλας.

1. 714. ἵπποισι with κτίσας.

11. 716-19. These lines expand the idea of εὐθάλασσον. Join ἐκπαγλαθρώσκει, παραπτομένα, a syncopated form for παραπετομένα, cp. πτέσθαι in O. T. 17.

1. 718. ἐκατομπόδων. ἐκατον is used merely to give the idea of multitude, cp. ἐκατογκάρανος, ἐκατηγχειρος. The first part of the epithet is most important.

1. 721. σοὶ, sc. πάρεστι, cp. Phil. 1165, 6 ἀλλὰ γρῶθ', εὐ γρῶθ', δτι σοὶ | κῆρα τάνδ' ἀπορεύγενοι. φάνεν is causative, 'make them shine,' i. e. 'show their truth.' Cp. Tr. 239 ἐνκταῖα φάνων.

1. 724. ήμιν, cp. supra l. 81 ἡ βέβηκεν ήμιν δέ ξένος;

1. 725. τέρμα τῆς σωτηρίας, 'the safety that is to end my wanderings.'

1. 726. πάρεσται, sc. σωτηρία.

1. 729. δυμάτων φόβον are to be taken together, 'fear that shows itself in your eyes,' unless δυμάτων be regarded as a genitive of place, or of the part affected, with εληφότας.

1. 731. δν, i. e. ἐμέ, understood from τῆς ἐμῆς ἐπεισόδου.

1. 734. εἰ τὸν Ελλάδος. For the attraction, cp. Aj. 488 εἰπερ τινὸς σθένοντος ἐν πλοιότῳ Φρυγῶν.

1. 738. ἥκε μοι γένει, 'kindred makes it incumbent on me.' ἥκε, = προσῆκε.

1. 739. εἰς πλειστὸν πόλεων, 'more than any one else in the city.' Lit. 'to the greatest amount of all that are in the city.'

1. 742. δικαίως, cp. Aj. 1109, 10 τόνδε .. εἰς ταφὰς ἐγὼ | θήσω δικαίως. τόνδε: the article as a demonstrative is generally accompanied in Sophocles by γάρ or δέ. Cp. Tr. 135 τῷ δέ ἐπέρχεται.

1. 743. πλειστὸν .. κάκιστος, cp. Phil. 631, 2 τῆς πλειστὸν ἔχθιστης εἷμα | κλύνοιμ' ἔχιδνης.

1. 746. ἐπί, = 'leaning on.' The expression is analogous to δρμεῖν, **δρμεον** .. ἐπί δρυκυρέων, Hdt. 7. 188.

1. 752. τούπιόντος, cp. O. T. 393, 4 τό γ' αἰνιγμ' οὐχὶ τούπιόντος ἦν | ἀνδρὸς δειπεῖν.

1. 753. ἀρα, = ἀρ' οὐ, but even more emphatic.

1. 754. ὀνείδιον'. The nom. is ἔγώ. Creon professes to be horror-struck at his own words, which he proceeds to excuse in the following lines.

1. 757. θελήσας, 'consenting.' Cp. O. T. 649 πιθοῦ θελήσας.

1. 759. ἡ δ' οἶκοι, sc. πόλις.

1. 760. σέβοντ' ἀν. The passive occurs here only. It helps to soften the admonition σκληρὰ μαλαθικῶς λέγων. Cp. O. T. 289 θαυμάζεται.

1. 761. φέρων ἀν. The ἀν refers to a suppressed condition, 'if occasion required.'

1. 762. 'A subtle fabrication of a just plea.'

1. 764. ἐν οἷς, = ἐν τούτοις ἐν οἷς. 'In that particular in which,' i.e. in his relation to Thebes and his sons.

1. 768. μεστὸς ἦν θυμούμενος, 'I was sated with my rage.'

1. 770. ἔξεωθεας, 'you were for casting me forth.'

1. 771. τὸ ξυγγενές τοῦτ', 'this kinship of which you speak.' For τὸ ξυγγενές, cp. Aesch. Pr. V. 39 τὸ συγγενές τοι δεινόν.

1. 775. τίς αὕτη τέρψις; 'What pleasure is this?' cp. Thuc. 3. 12 τίς οὖν αὕτη ἡ φιλία ἡ ἐλευθερία πιστή; Another reading is τοσαντή.

1. 776. ὥσπερ .. εἰ, = 'as if for instance.'

1. 780. The emphasis is on ματάσιον, 'empty would be the satisfaction you would obtain, would it not?'

11. 785, 6. 'And that your city may retire from the land of these men without harm.' τῶνδ' must be joined with χθονός. ἀπαλλαχθῆ means 'to be rid of,' and 'to finish a contest with.' Cp. the active use of the word in Ant. 596.

1. 787. Join ἔκει χώρας. Cp. Phil. 899 ἀλλ' ἐνθάδ' ἤδη τοῦθε τοῦ πάθους κυρῶ.

1. 790. ἐνθανέν μόνον. These words are epexegetic of λαχεῖν τοσοῦτον, not of τοσοῦτον only. Their sole inheritance in the land is death in it. There is no mention of burial: for burial in a fatherland would be a consolation in death rather than otherwise.

Il. 794, 5. ὑπόβλητον, 'suborned,' cp. Aj. 188 ὑποβαλλόμενοι κλέπτουσι μάθους. Notice the play on sound in στόμα and στόμωσιν. στόμωσιν, = 'sharpening.'

1. 797. ταῦτα refers to ἐν δὲ τῷ λέγειν, κ. τ. λ.

1. 799. εἰ τερπούμεθα, 'if we are pleased withal.'

1. 800 foll. 'Do you think that I miss the mark in dealing with your interests, rather than you in dealing with your own in this present conversation?'

l. 802. μήτ' ἔμε .. μήτε τούσδε, i. e. 'if you fail to convince them as you fail to convince me.'

l. 807. ἐξ ἅπαντος, 'in every cause.' Cp. supra l. 761.

l. 809. ὡς δῆ. The words are significant of irony.

l. 810. 'My words are not seasonable in the judgment of one who has so little sense as you.' This is better than 'I do not speak seasonably in speaking to one so void of understanding.'

l. 812. 'Keep watch like a blockading ship, prescribing where I ought to dwell.'

l. 814. ήν σ' ἔλω ποτέ. The sentence is broken off. Creon would imply that if he succeeds in taking him, Oedipus will answer at Thebes for his language in reply to his friends, i. e. Eteocles and his party.

l. 816. ἀνευ τάνδε, i. e. 'without my taking you.'

l. 817. ἀπειλήσας ἔχεις. Note once more the auxiliary verb.

l. 820. οἰμώσειν τάδε, 'thus to exclaim.' Aesch. Ag. 1074 τί ταῦτ' ἀναρτότυχας ἀμφὶ Λοξίου;

l. 821. τήνδε γ', sc. ξέω.

l. 825. οὐθὲ δὲ πρόσθεν εἴργασαι, sc. in taking Ismene.

l. 826. This is addressed to Creon's attendants who suddenly come in sight. For the use of *δὲ* with the optative to give a command, cp. Tr. 731 σιγᾶτε ἀδρόβοι σε τὸν πλέον λόγον.

l. 830. Creon, as next of kin, is guardian of the children of the outlaw. Cp. O. T. 1448 καὶ γὰρ ὅρθως τῶν γε σῶν τελεῖς ὑπερ.

l. 832. For the use of the masc. gender, cp. infra ll. 1016, 17, O. T. 1472 τοῖν μοι φίλοιν. It is confined to the plural and dual when speaking of women, though we find τύχη σωτήρ in Aesch. and Soph.

l. 836. εἴργουν, 'hands off.'

l. 840. χαλάν, 'to leave go,' σοὶ δ' ἔγωγε, sc. λέγω. These words are spoken to the attendant who has laid hands on Antigone.

l. 842. σθένει, 'by force of arms.' Cp. Eur. Bac. 953, 4 οὐ σθένει νικητέον | γυνάκας.

l. 848. ἐκ τούτων .. σκήπτροιν, 'with these to lean upon.' For *ἐκ*, = 'by means of,' cp. Phil. 91, 2 οὐ γὰρ ἐξ ἐνδοι ποδῶν | ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.

l. 851. τύραννος, 'of royal blood.' Cp. Eur. Med. 257 τὴν τυράννῳ νύμφῃ, El. 664. Creon was also regent at Thebes.

l. 852. τάδε, = τὸ παρὸν πρᾶγμα.

l. 856. ἐπίσχεις αὐτοῦ. Creon turns to depart when he is checked by the Chorus.

ll. 858, 9. 'Then you will quickly place with my city a still heavier pledge.' In a quarrel δύναμον is that which is held by one of the parties or a judge till the dispute is determined (cp. Aesch. Ag. 534, 5 δράμαν).

γὰρ δρπαγῆς τε καὶ κλωπῆς δίκην | τοῦ βυσίου θ' ἡμαρτε, κ.τ.λ.), so that βύσιον θένται = καταβολὰς θένται. πόλει, = ταῖς Θήβαις. Others explain, 'you will impose on your city (Athens) the task of redeeming a greater pledge.' But in Creon's mouth πόλις is always Thebes.

1. 861. ὡς τούτῳ νῦν πεπράξεται, 'knows that this shall certainly be done at once.' Cp. Phil. 812 ὡς οὐ θέμις γ' ἐμούστι σοῦ μολεῖν ἀτέρ.

1. 864. μη γάρ. Supply a negative. 'Nay, may these goddesses,' etc. οὐ must not be taken with the negative, but with τῆσδε, 'this one curse,' or with ἄφωνον, 'prevent me from still uttering.'

1. 866. ψυλὸν δύμα, 'unprotected eye.' Oedipus refers to his children, who were now to him in the place of eyes. For a similar extension of δρθαλμός, cp. O. T. 987 καὶ μὴν μέγας γ' δρθαλμὸς οἱ πατρὸς τάροι. Βίᾳ is to be joined with ἀποστάσας οἰχεται.

1. 870. κάμε, ἔμε is acc. by attraction to στ.

1. 875. Notice the order of the words, which is inverted for the sake of emphasis.

1. 880. τοῖς τοι δικαίοις, 'in a just cause:' the dative expresses occasion or circumstance. Cp. supra l. 702 γήρα σημαίνων.

1. 882. The lost words were something like Ζεὺς τοι ξυνίστωρ.

1. 885. ἐτελέ πέραν, κ.τ.λ. 'Since they are passing all bounds.' There is no reason to suppose that the Chorus allude to the passing the boundaries of Attica.

1. 888. ἵσχεται, 'checked me.' Cp. l. 429 οὐκ ἵσχον οὐδὲ ἡμυναν.

1. 891. Cp. O. T. 1321-6 ίώ, φίλος .. οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαρφός | καίτερος σκοτεινός, τήν γε σὴν αὐδὴν δύωσε.

1. 894. οἰχεται .. ἀποστάσας, cp. supra l. 866 and El. 809, ιο ἀπο-στάσας γὰρ τῆς ἐμῆς οἰχει φρένδο | αἱ μοι μόναι παρῆσσαν ἐλπίδαν ἔτι.

1. 900. ἀπό δυτήρος, 'at full speed.' δυτήρ which generally means a 'trace,' is here a 'rein.' The preposition is emphatic, 'unchecked by.' δίστομοι .. δδοι, 'the two hollow ways,' i.e. each road opens out of a narrow gorge of its own. The two roads are the Eleusinian and the Pythian.

1. 901. συμβάλλουσιν is used absolutely, cp. supra l. 85 ἔκαμψι.

1. 902. παρελθώσ', i. e. 'pass the place where the roads meet.'

1. 903. ξένος, i. e. Creon.

1. 905. εἰ μὲν δι' ὅργης ἥκον, 'if I were mounted to the rage,' cp. Ant. 742 διὰ δίκης ίών. ἥκον is used of the degree of rage, cp. O. T. 1519 θεοῖς ἔχθιστος ἥκω.

1. 907. 'As he has entered the land with the laws, so with these and nothing else shall he be requited.' αὐτός marks the correspondence of the action of Creon and Theseus.

1. 908. ἀλλοιον follows the construction of τούτουσι. It is not necessary to supply νόμους.

1. 910. ἐναργές, 'clear to sight.' Cp. Tr. 223 τάδε σοι βλέπειν πάρεστ' ἐναργῆ, El. 878 ἐναργῶς ὥστε εἰσορᾶς ἔμει.

1. 914. κραίνουσαν, used in the Homeric sense of accomplishing, and so='determining.' ἀφεῖς .. κύρια, 'casting off the authorities of this land.' Cp. infra l. 1537 τὰ θεῖαι ἀφεῖς.

1. 916. παρίστασαι βίᾳ, 'make subject to you by force.' Cp. Hdt. 3. 45 εἰπερ αὐτοὶ Ικανοὶ ήσαν Πολυκράτεα παραστήσασθαι. Cp. the game ἐλαυντίνθα.

1. 917. κένανθρον, 'without men,' i.e. 'without valour.'

1. 918. τῷ μηδενὶ, cp. O. T. 1019, Ant. 1322.

1. 923. φωτῶν ἀθλίων ἱετήρια, 'poor suppliant mortals.' The periphrasis is pathetic, cp. El. 758 μέγυστον σώμα δεικάδας σκοδοῦ.

1. 924. οὐκον. οὖν marks the accordance of the rule which Theseus would have observed with the claim which he advances.

1. 927. δὲ must be taken with εἰλακον no less than ἡγον, and also with ἡμιστάρην.

1. 929. ἄξιαν οὐκ οὖσαν, sc. αἰσχύνεσθαι.

1. 933. τινά almost transfers the active verb into the passive voice. The important fact is that the maidens be brought: it is immaterial who brings them.

1. 936.= 'I mean what I say.'

1. 937. Ίν' ήκεις, cp. supra l. 273 Ικόμην Ίν' Ικόμην. Creon is bringing shame on his birth and nurture.

1. 940. ἀβουλὸν refers to ll. 913, 14 δίκαιοι δοκοῦσαν εἰσελθὼν πόλιν | κάνειν νόμου κραίνουσαν οὐδέν.

1. 941. γιγνώσκων, 'feeling sure.' Cp. the use of ἐπίσταμαι in Hdt. The distinction of subject and object is sometimes lost in Greek.

1. 942. αὐτούς, i.e. 'the citizens,' from πόλιν. The accusative in place of the more usual dative is due to the desire to intensify the active force of the verb.

1. 946. 'Marriage of a son.' τέκνων is not genitive of the object but attributive, defining the ἀνδρίοις γάμοι.

1. 948. ξυρίζων χθόνιον δνθ', 'I knew to be established in their land.'

1. 950. τίνος ἔχειρομην ἄγραν, 'I laid my hand upon this prey.'

1. 955. Macbeth, 3. 2 'Duncan is in his grave; | After life's fitful fever he sleeps well; | Treason has done his worst; nor steel, nor poison, | Malice domestic, foreign levy, nothing, | Can touch him further.'

1. 957. ἐρημία. This is a false pretence.

1. 958. πράξεις refers to any personal restraint which might be put upon him.

1. 960. Cp. Creon's language, supra l. 800.

1. 962. συμφοράς, =ἄγη, cp. O. T. 99.

- l. 964. θεοίς γέρεις α.τ.λ. Cp. A.j. 488 θεοίς γέρεις οὐδέποτε οὐσαί. l. 967. εντὸς δρου. 'in retribution for which.' involuntary crimes being regarded as the punishment of crime.
- l. 970. χρημάτων .. παιδίων. The use of the plur. is poetical and gives generality to the supposition.
- l. 974. φανταίς δύστυχος, 'born to misery.' For this sense of φανταίς, cp. infra l. 1225 ἔτιδε φανταίρη.
- l. 977. δέονται δέ, cp. § 320. El. 314. The MSS. have τὰς γ' δέ, but it does not seem possible to retain the γ'.
- l. 981. ἀς τόδε .. ἀνθέοντος στόματος, 'to this height of impiety in speaking.'
- l. 982. ξένητε, 'she was my mother.'
- l. 987. διενοήσαντες, 'married in ignorance.' φέγγορει τ' διενοήσαντες, 'speak against my will.'
- l. 990. φέροντος is attracted into the relative sentence, δε φέρεται εἰς.
- l. 993. μετέβαλον, 'were to attempt to kill.' Cp. O. T. 688 for this use of the present tense. So even the aor. A.j. 1127.
- l. 997. εἰσέβην, 'I entered' as if going into a trap.
- l. 998. εἰς, 'and to this,' i. e. to this argument of mine in assertion of innocence.
- l. 1004. κατέφερται καλῶς, 'established with good institutions.' Cp. Plat. Legg. 623 Α τὴν εἰς Λακεδαιμονίαν κατόπιστα .. δη δημάτες δρῦσις ἐφετεῖς κατοκεῖσθαι καὶ Κρήτην ἀνδελφοῖς νύμαιοι.
- l. 1005. Join δέ πολλά.
- l. 1008. τὸν λείτην γέροντος ἐμέ. Cp. O. T. 1153 τὸν γέροντα μὲν εἰσίσθη, Phil. 930.
- l. 1011. κατασκήνωτο λύτραις, 'I charge them with prayers.'
- l. 1014. δέ opposes the two clauses δέ φένος .. αἱ συμφοραί. δῆται δέ is opposed to πανάλως. The speech shows the vacillation of the Chorus.
- l. 1016. οἱ φέροντασθέντες, 'the captured ones,' i. e. 'the maidens and those who are taking them off.'
- l. 1018. 'What would you bid me do for the blind man?' δέμαρτυρος φερτοῖς is Oedipus. There is a sarcasm in the words, as though Creon were astonished at the firmness of Theseus in behalf of the 'eyeless creature.' Others render, 'What do you command (me, who am) a helpless individual, to do?'
- l. 1019. πομπὸν δέ έμὲ χωρέν, 'that I, however, accompany you.' The infinitive depends on the notion 'my will is,' obtained from προστάσσεις.
- ll. 1022-4. 'But if men are fleeing with them in their power, we may spare our pains, for there are others urging the pursuit, whom to have escaped out of this land they shall never glory before the gods.'

I. 1024. *χώρας τῆσδε*, gen. of motion from. In Boeotia they would be safe.

I. 1026. ή τύχη. Fortune is regarded as an instrument of Divine justice. δόλῳ | τῷ μὴ δικαίῳ. The dative is due to the verbal notion in κτήματα.

I. 1029. ὑβριν .. τόλμης. The gen. is descriptive. Theseus will not allow Creon to take any one with him when going to the place where the maidens are.

I. 1031. ποτός is here active, cp. Aesch. Pr. V. 916, 17 τοῦ πεδαρσίου κτύπως πιστός.

I. 1035. ‘Do these my words now appear as idle to you as all words of mine must have appeared when you contrived this plot?’

I. 1036. Join μεμπτὸν .. ἐμοί.

I. 1038. χωρῶν ἀπέλει νῦν, ‘threaten as you please, but go on.’

I. 1039. ποτωθέεις is here used passively, = ‘having received a pledge.’ Cp. Hom. Od. II. 218 ποτάθητον τ' ἐνὶ θυμῷ.

I. 1045. δατῶν ἀνδρῶν .. ἐπιστροφαῖ, i. e. δάσοις ἄνδρες ἐπιστρεφθέντες: cp. Eur. Alc. 606 ἀνδρῶν Φεραίων εὐμενής παροντία.

I. 1048. Πυθαια. The road past the Python—a temple of Apollo in a pass of Mount Poecilum.

I. 1049. λαμπάσιν ἀκτᾶς, ‘torch-lit cliffs.’ The road to Eleusis is meant, and there is an allusion to the torch-lit procession. For the adj. cp. infra I. 1060 πέτρας νιφάδος.

I. 1050. πόντια, sc. θαλάσσα.

I. 1051. It is difficult to decide whether ἀν refers to πόντια or to θνατοῖσιν. ‘Whose golden key holds fast the tongue of their ministers of the race of Eumolpus;’ or, ‘On whose tongue hath passed the golden key of the ministering Eumolpidae.’ The balance is in favour of the first interpretation, (1) because θνατοῖσιν ought to be perfectly general like βροτοῖς, and (2) because the reason of προσπόλων is more apparent when it is referred to ἀν. With κλῆσις ἐπὶ γλώσσῃ βέβηκε, cp. Aesch. Ag. 36, 7 βοῦν ἐπὶ γλώσσῃ μέγας | βέβηκε. It is a figurative expression for an obligatory silence.

I. 1055. διστόλους, ‘with double escort.’ The word recalls the two bands of Thebans who carried off Ismene and Antigone. ἀδμήτας, ‘unsullied by capture.’ Cp. infra I. 1147 ἀκραιφεῖς τῶν κατηπελημένων.

I. 1056. ἀδελφάς. The maidens are spoken of rather than their captors as being more vividly before the mind. Cp. supra I. 1016 οἱ μὲν ἔξηρασμένοι φεύγοντιν.

I. 1057. αὐταρκεῖ.. βοῇ, ‘a rescue sufficient to maintain its own cause;’ ‘victorious in its own strength.’ βοῇ is almost = βοήθεια, cp. Aesch. Ag. 1349 κηρύσσειν βοήν. ἔμβην must be taken absolutely, ‘join in.’

I. 1059. ή ποι, ‘or perhaps.’ With τὸν ἔθετπαρον αὐρρήν κύρρων.

1. 1060. πελῶσι is strictly active, 'they bring near,' i. e. 'they ride up to.' 'Or haply, leaving the pastures of Oea, they draw near the region westward of the snowy rock.'

1. 1065. ἀλώσεται is not impersonal, but a nom. (sc. διπλέμον), must be supplied from φεύγοντες. προσχάρων, 'of those who dwell round about.' Cp. supra l. 493, and see l. 897.

1. 1066. There is an anachronism in speaking of the youth of Athens as the sons of Theseus. In a similar figure Virgil speaks of the Aeneidae, Aen. I. 565 'Quis genus Aeneadum, quis Troiae nesciat urbem?'

1. 1068. 'The riders are all rushing on, following the head-gear of the horses,' i. e. 'giving their horses the head.' For κατά, cp. κατ' οὐρόν, κατὰ πόδα.

1. 1070. ἀμφασίς, abstract collective = ἀναβάται, and so followed by αἱ.

1. 1076. τάχ' ἀνδόσαν, 'that they will quickly restore,' i. e. 'the enemy will.' This meaning of ἀναδίδωμι is in accordance with analogy, though an instance exactly parallel has not been found, cp. ἀνακομψεῖσιν, ἀναπέμπειν. Others read ἐνδόσαν. But this requires the reading τάχ.. τλασάν.. εἰρουσάν, unless ἐνδίδωμι can be used actively, = 'surrender.'

1. 1079. τί, 'a thing,' i. e. 'the thing we desire.'

1. 1082. 'Would that with swift flight, like a strong bird speeding before a storm, I might from a cloud in heaven light upon this conflict, voyaging thither with mine eye.' αἰθερίας νεφέλας is abl. gen.

1. 1084. θεωρήσασα τοῦμὸν δῆμα, 'having gone as a spectator with mine eye.' δῆμα is an accusative of limitation to θεωρός contained in θεωρεῖν, cp. βάίνειν πόδα. The gender of θεωρήσασα is determined by πελεάς. Another reading is ἑωρήσασα.

1. 1087. δαμούχοις, plural for sing. Theseus is meant.

1. 1089. τὸν εὐαγρὸν.. λόχον, 'the foray for the fair prize.'

1. 1094. 'I long that they come, both of them, to aid,' etc. διπλᾶς δρωγάς must be taken with μολεῖν. With the adj. cp. O. T. 163 τρισσοὶ δλεγίμοροι.

1. 1098. προσπολομένας, 'brought hither by attendants.' A remarkable use of the passive.

1. 1100. τίς δὲ θεῶν; i. e. τῶς δὲ τις θεῶν; cp. Aj. 879 τίς δὲ δῆτά μοι .. δάσιος;

1. 1105. βαστάσαι, 'to hold in my embrace,' cp. Aesch. Pr. V. 1019 πετραία δ' ἀγκάλη σε βαστάσει. The passive voice in ἀλποθέν helps condensation; 'their coming was beyond all hope.'

1. 1106. 'The gift is one we long to give.'

1. 1112. πλεύρον ἀμφιδέξιον must be taken with ἔρεισατε, as forming part of the predicate. 'Support me on either side,' i. e. 'press your sides to me on either hand.'

1. 1113. 'And ye shall give me rest from my hapless wandering which

was lonely till your appearance.' Oedipus is perhaps thinking of the time when he wandered alone, before Antigone came to be his companion. In the concentration of tragedy moments are years.

1. 1119. It is better to take πρὸς τὸ λιπαρές with μηκύνω λόγου than with μὴ θάνατος. The expression then becomes adverbial (cp. Aesch. Ag. 130 πρὸς τὸ βίαιον), and not = πρὸς τὸ ἐμὸν λιπαρὲς τοῦ λόγου. Cp. Thuc. 2. 53 ταχεῖας τὰς ἐπανρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίους ποιεῖσθαι.

1. 1120. τέκν' is acc. by the construction πρὸς τὸ σημανόμενον, cp. O. T. 31, 32 σε... ἐξόμεσθ' ἐφέστοι.

1. 1124. ὡς ἔγδι θέλω, 'according to my wish.'

1. 1131. ψάνσω, sc. σε.

1. 1132. φ refers to the nom. of θελήσαμι', cp. supra, 1. 86 Φοίβῳ τε κάρμοι... δο μοι, where, as here, the relative pronoun refers to the former of two subjects. 'How could I, born to misery, in whom is abiding the stain of every evil, wish to touch a noble man?' ἀνδρός is emphatic.

1. 1134. σε, sc. φιλήσω.

1. 1135. 'No, nor will I let thee kiss me.' For the ellipse of the infinitive after ἔσσω, cp. supra 1. 407 δᾶλ' οὐκ ἐφ τοῦμφυλον αἷμά σ', ὃ πάτερ. With τοῦς γάρ, κ. τ. λ., cp. O. T. 1414, 15 τάμα γάρ κακὰ | οὐδεὶς οὖτε τε πλὴν ἐμοῦ φέρειν βροτῶν.

1. 1137. αὐτόθεν, 'without approaching nearer.'

1. 1138. ημέρα is used for *time* generally, cp. A. 131, 622.

1. 1141. τούμφων. Some general word, e. g. μέρους, must be supplied.

1. 1145. δο may be taken with οὐδέν as a partitive gen.

1. 1149. ἢ γε refers to δοτος... γρέθη, 'since you will learn the tale.' Cp. O. T. 5.

1. 1150. λόγος. The word is attracted into the case of δο, and so placed outside all construction as it were. For similar attraction, cp. Tr. 283 τάσσε δ' ἄσπερ εἰσορᾶς, Eur. Or. 591 Ἀπόλλων, δο, κ. τ. λ.

1. 1151. συμβαλοῦ γνώμην, cp. Plat. Polit. 298 C γνώμην συμβαλέσθαι. The phrase is elliptical. 'Unite your judgment with ours;' 'contribute your judgment.'

1. 1153. ἀνθρώπον, 'one who is a man.' Cp. O. T. 977 τί δ' ἀν φοβοῖτ' ἀνθρώπος;

1. 1158. προσπεσόντα πως, κ. τ. λ. 'Has in some unobserved way taken his seat as a suppliant at the altar of Poseidon.' The people had left the sacrifice, ll. 896 foll.

1. 1159. ὠρμάμην, 'set forth.' Theseus refers to the occasion when he left the altar to come to the aid of Oedipus, θᾶσσον ἦ καθ' ἥδονην ποδός (supra 1. 890).

1. 1160. τῷ θακήματι, 'by his sitting there.'

1. 1162. οὐκ δγκου πλέων. Cp. infra 1. 1341 βραχεῖ σὸν δγκων καὶ χρόνων.

l. 1164. 'They say that he asks to come to a conference with thee, and retire safely in regard to his journey hither.' ἀθεῷ is gen. of respect after the adverb. μολόντ' | αἰτεῖν, for the synapheia, cp. O. T. 332, 333 ταῦτ' | δίλατο.

l. 1169. σχέσις οὐτερε εἶ, 'Stay where you are,' i.e. Don't say anything more.

l. 1170. πράγματος ποίου; sc. μὴ δεργῶ.

l. 1171. ἀκούων τῶνδ', 'when I hear this,' i.e. 'your speech in which you mention Argos.' ὁ προστάτης, 'the suppliant,' a sense only found here, and in l. 1278. It means a suppliant at an altar: one who stands before the God.

l. 1172. 'Whom I am likely to find fault with.' Cp. Thuc. 3. 84
ὅποια.. δράσειαν.

l. 1174. ἀνθρώπων with Διηγεῖται, cp. supra l. 105 μόχθους λατρείαν τοῦ
ἱερετάτου βροτῶν.

l. 1177. 'This voice hath come to be most hateful to his father,' — 'I
have come to hate the sound of his voice.' For ήκα, cp. supra l. 548.

l. 1179. εἴ is probably interrogative, and is further explained by μή,
both particles following on σκόπεια.

l. 1180. τοῦ θεοῦ with πρόνοι.

l. 1182. τὸν ἄνθροπον .. τόνδε, 'this man,' i.e. Theseus. & βούλεται is
objective after παρασχεῖν.

l. 1185. παραποτάσσει. The nom. is Polynices. An acc. of respect
must be supplied after the verb, to which & refers as an antecedent.

l. 1187. τά τοι .. μηνύεται. In periods of awakening thought the
appeal to generalities (which have now become commonplaces), gives a
support and sanction to special assertions. Compare our use of quotations.

l. 1192. ἀλλ' αἰτέοντες, supply δέχονται. The sentence is broken off, to be
resumed in a different shape in l. 1201. 'Receive him as we wish.'
The conjectures δὲλλ' ἔσσον, δὲλλ' ἔτι νῦν, are not only without authority,
but introduce an awkward synesis.

l. 1194. 'They have this nature (δέεῖσαν) charmed out of them by the
charm of the voice of friends.' Cp. Aesch. Pr. V. 362 ἐξεβροντήθη σθένος.

l. 1200. ἀδέρκετων, an instance of the proleptic use of the adjective.
The eyes are not ἀδέρκτα till the action of τητάμενος is complete. Cp.
supra l. 1089 τὸν εὐαγγεῖλον λόχον.

l. 1201. λιπαρεῖν, κ. τ. λ., 'it is unbecoming for those who make a
just request to (have to) be importunate,' or, 'it is not well to persevere
against a just entreaty.' If the former is right there is a change of
subject, and the dative, though in construction with the nearest word,
is equivalent to an accusative before the infinitive.

l. 1203. οὐκ ἐπιστραθεῖται. The οὐκ seems due to the attraction of οὐ
(l. 1201), and to the reference to the actual circumstances.

1. 1204. 'Your words overcome me in a reluctant sweetness.' ήδονήν is cognate acc. with νικάτε.

1. 1207. τῆς ἐμῆς ψυχῆς, 'my living person,' = me. Cp. Phil. 54. 5, Ant. 1069.

1. 1211. τοῦ μερίου παρεῖ. The acc. would be more regular. But cp. Plat. Phaedr. 235 Εἴ παρέντα τοῦ .. ἔγκαμαζειν. 'Leaving his hold of the moderate portion.'

1. 1212. ζώαν is added in explanation to χρύσε. φυλάσσων, cp. Il. 16. 30 χόλον δν σὺν φυλάσσεις, O. T. 382 φθόνος φυλάσσεται.

1. 1215. κατέθεντο, 'lays down from its store.' κατέθεντο is a subjective middle like παρέχομαι. 'Length of days contributes much that is akin to sorrow.' Cp. Dem. De Cor. 306 (235).

Il. 1219, 20. δταν .. τοῦ θελοντος. Hermann translates, 'Si quis in id, quod in cupiendo nimium est, incidit;' i.e. 'Si quis modum in cupiendo excedit.' But the sense required is rather, 'when one (in living) has passed the bound of desire'; i.e. 'when he has outlived the desire of life.'

1. 1220. δ 8' ἑπίκουρος, κ. τ. λ. 'There is an ally to close all impartially, death who comes at last.' The article as in El. 601 δ 8' δλλος ξέω.

1. 1221. 'Ἄιδος μοῖρ', cp. θανάτου μοῖρα, Aesch. Pers. 917. ἀναπέφηνε, 'has revealed itself.'

1. 1225. τὸν ἀπαντα νικῆ λόγον, 'is best over all the computation.' λόγον is acc. of the sphere of conquest. ἐπει φανῆ, sc. ἀν τις. Cp. Ant. 1025 ἐπει δ' ἀμάρτυρ. For the meaning of φανῆ, cp. supra l. 974.

1. 1226. κείθεν δθεν, by attraction for κείσε δθεν. πολύ must be taken with δεύτερον, 'is next best by far.' ὡς τάχιστα with βῆναι.

1. 1230. 'When once youth is there with her idle follies;' the words take up ὡς τάχιστα. If any one has journeyed into life, it is better for him to return upon his steps in extreme infancy, before he learns τὸ χάρειν καὶ τὸ λυπεῖσθαι, Aj. 555.

1. 1231. τις πλάγχθη πολύμοχθος ξέω is generally translated, 'What toil-worn man wanders from the way of toil?' supplying ἀνήρ. But it is also possible to supply κάματος from the next clause, and translate, 'What troublous woe avoids the life?' This prevents the inversion of the subject ἀνήρ .. κάματος, which is necessary in the former interpretation. Such an inversion is, however, not impossible, and ξέω may be completed from the preceding words—with ἄτης suggested by ἀφροσύνας.

1. 1234. φόνοι, κ. τ. λ. To these nominatives we must supply a verb ἔνειστ from ἔνι.

Il. 1235, 6. ἐπιλέογχε πύματον, 'hath gained by lot the last place of all.' πύματον agrees with γῆρας, but is part of the predicate. Contrast this view of old age with Macbeth 5. 3: 'And that which should

accompany old age | As honour, love, obedience, troops of friends | I may not look to have.' And compare *As You Like It*, I. i, 'unregarded age, in corners thrown.'

I. 1241. *κλονέται*. The simile is given in the passive construction and repeated, as it were, in the active *κλονέονται*. Thus attention is drawn not only to the wave-beaten shore, but to the waves which beat it. The same verb (*κλονεῖται*) serves for both the main and the relative sentence, *τλάμων δέεις* (*κλονεῖται*).. οὐ τις ἀκταὶ .. *κλονέται*, and hence the construction becomes confused.

II. 1245 foll. These lines are an extension of *παυτόθεν*, and *δει* *ξυνοῦσσαι*.

I. 1248. There is a doubt as to the meaning of *βινάν*. Some compare El. 106 *παυρεγγεῖς ἄστρων βινάς*, and translate, 'the twinkling fires of night.' Hermann says, 'De ventis, quos noctis maxime auribus percipimus, intelligenda vox βινάν.' 'Tis sweet to listen, as the night-winds creep | From leaf to leaf' (Byron). 'The night-winds come and go across the meadow-grass' (Tennyson).

I. 1250. *ἀνδρῶν γε μούνος*. These words are a parenthesis in which Antigone expresses her recognition of Polynices. Cp. supra I. 321 *μόνης τούτος ἐστι δῆλον Ισμήνης κάρα*.

I. 1251. *δέεις* takes up *δέεις* in I. 1249.

II. 1252, 3. *κατέχομεν* | *γνώμη*, 'had in our minds.'

I. 1255. *δρῶν* is added with reference to *τὰ τοῦθ*.

I. 1258. *τῆς*. Notice the Homeric use of the article as a relative. This is not uncommon in Sophocles, where a vowel precedes.

I. 1260. *δημαρτυστερέαι*. The compound is passive here, not active as *ἡλιοστερής*, supra l. 313.

I. 1261. *φύσειν*. Cp. the Homeric expression, *διψή δὲ χαῖται* | *ἄμοις δισσονται*, II. 6. 509, 10.

I. 1263. *δειλφά*. For the metaphorical sense, cp. Ant. 192 *δειλφά τῶνδεις κηρύξας ἔχω*. The word *φορέι* implies that Oedipus carried a wallet or scrip.

II. 1265, 6. 'I declare that thy condition proves me to be the basest of men. Ask not others of my guilt.' *ἥκειν* is used in the same metaphorical sense as in O. T. 1519 *ἀλλὰ θεοῖς ἔχθιστος ἥκω*, cp. supra I. 1177. The dative (*τροφαῖς*) gives the reason, cp. supra I. 387.

I. 1270. The meaning is, 'We cannot add to the evils of the past, so great are they (cp. II. 1265, 6), but we may remedy them in part.'

I. 1273. *ἀτιμάσας*, cp. supra I. 51, O. T. 789. & is acc. in apposition to the action of the verb.

I. 1277. *δυσπρόσωπον* = *χαλεπὸν προσφέρεσθαι*. *διπροσήγορον* has a reciprocal sense, 'neither addressing another, nor allowing address.'

I. 1278. *ἀτιμον*, see note on I. 1273.

l. 1282. ή δυσχεράναντ', η, κ. τ. λ. The participles have a causative sense of 'awakening impatience or pity,' which is perhaps partly due to the active *τέρψαντα* immediately preceding.

l. 1286. ἐνθεν, 'from whose altar.' The 'raising up' from a suppliant position at an altar implied protection. Cp. supra ll. 264, 276.

l. 1290. κυρεῖν, 'to be made good,' cp. Tr. 291 νῦν σοι τέρψις ἐμφανής κυρεῖ.

l. 1295. φύσαι, 'by birth,' cp. Hdt. 7. 134 φύσει γεγονότες εὖ.

l. 1298. The connection is, 'I am inclined of myself to consider your Erinnys as the cause of this, and my opinion is confirmed by what I hear from prophets.'

l. 1300. ταύτῃ, 'in this way.'

l. 1301. Doric Argos must be distinguished from Pelasgic Argos in Thessaly.

l. 1303. Ἀπίας, 'Apis, ut Sicyonii teste Pausania 2. 5, 5, ferebant, rex fuerat Peloponnesi, a quo tota Peloponnesus nomen Apiae terrae recepit.' Hermann. Prof. G. Curtius connects the word with the Latin 'aqua' (cp. ἵππος, 'equus,' πέπτω, 'coquo,' etc., and Zend *āpem* = 'aquam'), = 'beyond the sea.' Cp. Μεσσανία, Apidanus.

l. 1304. καὶ τετέμηνται δόξει, 'and are honoured most in war.' The superlative notion is continued from πρώτου.

l. 1306. πανδίκως. There is no reference to the justice of his cause, but to what is due from him as a prince, and rightful possessor of the throne. Cp. Aj. 479, 80 δλλ' ή καλῶς ζῆν, ή καλῶς τεθνηκέναι | τὸν εἴγενη χρῆ.

l. 1310. ἔμαυτοῦ, 'for myself.' Cp. Tr. 42 ὁδῖνας αὐτοῦ.

l. 1314. οἰωνῶν δόσεις, 'in the ways of birds,' i. e. in augury.

ll. 1318, 19. κατασκαφῇ is dat. of the manner, πυρὶ of the instrument.

l. 1320. δρυταῖ, 'rushes on,' cp. Aesch. S. c. T. 545 ἐλθὼν δ' ἔοικεν οὐ καπτλεύσειν μάχην.

l. 1321. 'Called after the manner of his birth from a mother who was long a virgin (χρόνῳ with πρόσθεν).' The genitive is governed by ἐπόνυμος, to which λοχεύθεις is added in further explanation.

ll. 1323, 4. τοῦ κακοῦ | πότρου φυτεύθεις, 'child of evil destiny,' cp. O. T. 1080 ἐγὼ δὲ ἐμαυτὸν παῖδα τῆς τύχης νέμων.

l. 1326. ἀντί, κ. τ. λ., 'by these thy children and thy life,' i. e. as you love them. Cp. El. 537 δλλ' ἀντ' ἀδελφοῦ. This use of *ἀντί* is uncommon.

l. 1328. μῆνιν .. εἰκαθέντα, 'to yield in your wrath.' The acc. is almost cognate, or rather in apposition to the cognate idea. Cp. supra l. 1204. βαρεῖαν ήδονὴν νικᾶτέ με.

l. 1331. ἐκ χρηστηρίων, sc. ἀποβαῖνον, 'issuing from oracles.' προσθῆ, supply δλκῆν, or a similar word.

l. 1333. κρητῶν .. δμογνίων, 'the wells of which our fathers ἀπελλά.'

1. 1340. τήμη... φρενί, 'my purpose,' cp. Ant. 1015 τῆς σῆς ἐκ φρενός, ib. 1063 ὡς μὴ μπολήσων τούτῃ τὴν ἐμὴν φρένα.

1. 1341. δύκος has much the same significance as the Latin 'moles.' In tragedy it is used in two senses, (1) trouble, difficulty, (2) pride.

1. 1351. δύμφης. There is a religious association clinging to the word, cp. supra l. 550 κατ' δύμφην σήν.

1. 1352. ἀξιωθεῖς, 'deemed worthy of a reply.'

1. 1353. τοιδις' is emphatic, 'of him whom you see before you.'

1. 1356. τὸν αὐτὸς αὐτοῦ. For the emphatic juxtaposition of the words, cp. supra l. 442 οἱ τοῦ πατρὸς τῷ πατρὶ.

1. 1357. φορεῖ is governed by the notion of causation in θηκας.

1. 1361. ὅσπερ ἀν ζῶ, 'whatever be my life.' Cp. Hom. Od. 17. 586 οὐκ ἄφρων δέ ξενος δέται, ὅσπερ ἀν εἴη. Oedipus alludes to Polynices' mention of his *τροφαῖ*. Some take ὡς for ζῶς, which is doubtful.

1. 1363. ἐκ στένειν, = ὑπὸ σοῦ.

1. 1371. ὡς αὐτικά. As in ὡς ἐπηγύμας, ὡς παρ' οὐδέν and similar expressions, the ὡς is pleonastic. 'The God regards thee, not indeed immediately as yet.' οὖδε, Oedipus speaks as if he saw the battalions. The march of Polynices to Thebes delays his doom, and casts an apparent splendour on his life.

1. 1372. οὐ γάρ, κ. τ. λ. 'The town I say. For there is one who shall never call Thebes his city.' Polynices is to die *ἀπολιτος*. The correction *ἴρειψεις* is not necessary. τις is frequently used in threats, e.g. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦτος ἔρχεται τινι.

1. 1378. καὶ μὴ ἔστιμαζητον, κ. τ. λ., 'and may not think it a light matter that ye have been such sons of a blind father.' τυφλοῦ, κ. τ. λ., is condensed for τυφλοῦ πατρὸς φύντες ἐγενέσθην τοιώδε.

1. 1381. κρατοῦσσι, sc. the daughters of Oedipus, whose piety and affection condemns the conduct of their brothers.

II. 1381, 2. Cp. Dem. p. 772. 25 τὴν ἀπαράγητον καὶ σεμνὴν Δίκην, ἣν δὲ τὰς ἀγωνάτας ἡμῶν τελετὰς καταδεῖξας Ὁρφεὺς παρὰ τὸν Διὸς θρόνον φησι καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν.

1. 1385. γῆ ἐμφύλιον, 'the land of thy kin.' Cp. O. T. 1406 αἵμ' ἐμφύλιον.

1. 1387. τὸ κοιλὸν Ἀργος, cp. supra l. 378.

1. 1390. ἀποκίσῃ, 'remove thee hence to its land.'

1. 1391. τάσθε δαίμονας, sc. τὰς Ἐρινύας. Ἀρη, cp. O. T. 190.

1. 1397. ταῖς παρελθούσαις ὅδοῖς, 'by reason of your journey to Argos and hither.' Cp. supra l. 1265.

1. 1400. The accusative *τέλος* is in apposition with the action of the verb. 'With what an ending to our enterprise have we set forth from Argos!'

1. 1402. τοιοῦτον, οἷον, κ. τ. λ., is added in further explanation of οἷον in l. 1400.

1. 1403. ἀποστρέψαι πάλιν, sc. τὸ στράτευμα. The construction with *οἷος* is no longer kept in view.

1. 1404. From ἔξεστι it is necessary to supply a word like *χρή*, on which δύντα ἀναυδον, κ. τ. λ., depends. Cp. O. T. 816-18.

1. 1405. τοῦδε, 'is Oedipus.' δέ when used for the first personal pronoun in Sophocles does not stand alone.

1. 1407. έάν. If the reading is sound, the α in this word is long here. Cp. Arist. Vesp. 228.

1. 1410. From θέσθε a verbal notion must be obtained for κάνειτε σμασον, = 'honour me with.'

1. 1412. τοῦδε ἀνδρός is genitive of origin with κομίζετον, 'obtain from this man.' οἰς, = τούτοις δ. αὐτῷ is to be resumed from τοῦδε ἀνδρός.

1. 1413. τῆς ἐμῆς ὑπουργίας, gen. of cause.

1. 1416. στρέψαι is 1st aor. imper. middle; 'turn thine army.' γε gives additional earnestness to the entreaty.

1. 1418. αὖθις, 'a second time.' πάλιν, 'on the way back to Thebes.'

1. 1423. τοῦ καστιγνήτου πάρα. παρά with the gen. is an unusual construction to denote the agent in classical Greek, though quite common at a later period. The laughter is more bitter because of the person from whom it comes.

1. 1424. ἐς ὄρθον ἐκφέρει, 'proceed to their fixed end.' For the absolute use of ἐκφέρει, cp. Tr. 824 δότε τελεόμηνος ἐκφέροι .. ἀρπος.

1. 1426. χρῆσαι, = 'he speaks his wish.'

1. 1429. οὐδέ. The δέ is adversative, Polynices arguing against the suggestion of Antigone. 'But we will not tell.'

1. 1433. ξυστα μέλουσσα, schema Chalcidicum. δύσποτμός τε, κ. τ. λ. is added in explanation of the predicate, 'inasmuch as it is made ill-starred,' etc.

1. 1435. εὐδοῖη supply τὸν βίον. 'May Zeus make the way of life prosperous for you (as opposed to me'). Cp. Hdt. 6. 73 ἀς τῷ Κλεομένει εὐδοῖη τὸ ἐς τὸν Δημόρητον πρῆγμα.

1. 1436. θανόντι may be for θανόντα, an accusative to the verbal notion in τελεῖτε μοι, = ἀφελεῖτε. With the change of construction, cp. El. 479 ὑπεστί μοι θράσος ἀδυντίαν κλένουσαν ἀρτίως ὑνειράτων, Aesch. Pers. 913, 914, Cho. 410. These, however, are all lyrical passages; and ι of the dative is certainly omitted in Aesch. Pers. 850 παῖδ' ἐμῷ. Perhaps a similar elision should be admitted here, and in El. 456 ζῶντι ἐπεμβήνας ποδί, Tr. 675 ἀργῆτ' οἰδε .. πάκερ.

1. 1437. μέθεσθε. The sisters have been clinging to Polynices.

1. 1443. εἴ σου στερηθώ. For the subj. cp. supra l. 509 οὐδέ εἰ πονγτιο, O. T. 873.

1. 1444. For φῦναι, cp. Aj. 646, 7 ἀπανθ' δ .. χρόνος | φύει τ' ἀδηλα.. σφῶν goes with ἀρώματι, but σφᾶς must be understood with ἀντρίσαι.

- l. 1446. πόσι is masc. ‘For all may see that ye are,’ etc.
- l. 1447. νεόθεν, ‘from a new source,’ i. e. from Polynices.
- l. 1450. ‘Unless it be Fate who is now attaining her end.’ The Chorus will not decide whether the curse of Oedipus be uttered in obedience to the will of fate or not. καγχάνει is used absolutely, forming a kind of cognate acc. which helps the absolute use of the word by making it indefinite. This is frequent in hypothetical sentences.
- l. 1454. ‘Time is ever watching, watching these things; since at one time he brings evil, and again on the day following, lifts up to prosperity;’ i. e. Time ensures the performance of the Divine will which is at one time attended with evil to mankind and at another with good. ἔτερα, = κακά, is due to the feeling which avoids express mention of misfortune (euphemism). The text is almost certainly corrupt, and the corruption lies in the word ἐνελ, which is not required, and seems to occupy the place of a participle, opposite in meaning to αὐξαν. ἐριπάν has been conjectured.
- l. 1458. δεύτερο.. πόροι, ‘bring in my way.’ This use of πόροι is near the Homeric, Il. 6. 228 κτείνειν δν γε θέεις γε πόρη.
- l. 1459. τάξισμα, ‘the intention.’
- l. 1461. πέμψαθ, ‘send some one,’ not ‘send for him.’
- l. 1462. ίδε μάλα. The word μάλα emphasizes the repetition, as frequently. Cp. Hdt. 1. 181 καὶ ἔτερος μάλα ἐπὶ τούτῳ.
- l. 1464. ἀφατος, ‘unutterable,’ implying that it stuns or deprives of the power of speech, cp. O. T. 1314 νέφος .. ἐπιπλόμενον ἀφατον. ἀκραν φόβων is not the ‘tips of my hair,’ but the ‘hair which crowns my head.’ ‘Fear hath crept even to the roots of my hair.’
- l. 1466. ἐπιτῆξα. The aorist may be used to express the action as past, inasmuch as only a past action can be the subject of reflection; cp. Aj. 693 ἔφριξ ἔρωτι περιχαρής δ' ἀνεπτάμαν, Aesch. Cho. 423 ἑκομα κομιδεῖ 'Αριον.
- ll. 1469, 70. οὐ γάρ .. ἐνυμφορᾶς, ‘it never goes forth without some issue of calamity.’
- l. 1474. τῷ δὲ τοῦτο συμβαλὼν, ἔχεις; ‘By what have you conjectured this?’
- l. 1479. ίδού, ‘mark,’ cp. Aj. 870 ίδού, δοῦπον αὖ κλίνει τινά. With ἀμφισταται, cp. Hom. Od. 1. 352 ήτις δικουόντεσσι νεαντάτη ἀμφιστέληται, and Phil. 1263 τις αὖ παρ' ἀντροις θύροις ίσταται βοήει;
- l. 1480. ίδεως, sc. γενοῦ: cp. O. T. 696.
- l. 1481. ἀφεγγές, ‘with dark intent.’
- l. 1484. If ἐναντίον is masc. the meaning is, ‘May I meet with a righteous man, and not suffer with evil company.’ Cp. Aesch. S. c. T. 599 ἐν πατει πράγει δ' ἔσθ διμιλίας κακῆς | κάκιον οἴδει, and the Horatian

sentiment, 'Vetabo qui Cereris sacrum,' etc. Or it may be neuter, 'May I in company with others (*σύν*) find a righteous lot.'

l. 1485. ἀκερδῇ χάριν μετάσχουμι πως, 'share in some way in his fruitless recompence.'

l. 1488. 'And wherefore would you desire the sane (reliable) condition to remain firm in your mind?'

l. 1490. τυγχάνων, 'when I gained my request,' = δε έτύγχανον ἀνέβοντάμην.

l. 1491. 'Ho! my son, come on thy way (from Athens), or if thou chancest to be consecrating to Poseidon, god of the sea, the altar of sacrifice with hollow surface that crowns the height, come hither!' ἔπιγναλος refers to the hollow in the upper surface of the altar, which received the victim's blood.

l. 1496. σε is accusative after χάριν παρασχεῖν. The construction of words πρὸς τὸ σημαινόμενον is common in Sophocles; cp. supra l. 1436. παθόν, = ἀντὶ ἐκείνων & ἐπαθε.

l. 1500. κοινός, = ὑμῶν τε καὶ Οἰδίποδος, Schol.

l. 1501. ἐμφανῆς may be used etymologically, 'in it could be distinguished the cry of Oedipus.'

l. 1502. μή τις Διὸς κεραυνός; These words are added as if τις in l. 1500 were = τις αὐτία ἐστὶ τοῦ ἡχεῖσθαι κτύπον;

l. 1503. θεοῦ. The Greeks referred the changes of weather in a vague manner to divine agency.

l. 1506. 'Has brought thee hither for a happy end.' Θήκε is doubtful on account of the omission of the augment. Perhaps τῆσδ' ἔθηκε.

l. 1508. βοτὴ βίου μοι. The dative depends on the verbal notion in βοτῇ, 'it is my life which is verging to the grave.'

l. 1510. κείσαται, 'Art thou resting?' i. e. relying.

l. 1512. Cp. supra ll. 94, 5 σημεῖα δ' ἥξειν τῶνδε μοι παρηγγύα | ή σεισμόν, ή βροντὴν τιν', ή Διὸς σέλας. σημάτων προκειμένων, 'of the appointed signs;' the omission of the article is poetical.

l. 1514. αἱ πολλὰ βρονταῖ, sc. δηλοῦσιν τάδε. πολλὰ must be regarded as an adverb attached to the substantive βρονταῖ. Cp. Phil. 151 ἐπὶ σῷ μάλιστα καιρῷ, Tr. 338 πάντ' ἐπιστήμην.

l. 1515. οτράψαντα. This word does not occur elsewhere in classical Greek. It must be taken in construction with the genitive, 'flashing from the hand.'

l. 1519. κείσεται, 'shall remain in store.' Cp. O. T. χῇ χάρις προσκείσεται.

l. 1525. γειτονῶν, 'neighbouring.' Others read γειτόνων, the gen. pl. depending on δορός, but this is unnecessary with ἐπακτοῦ.

l. 1526. μηδέ, cp. infra l. 1641 μηδ' & μή θέμις λεύσσειν δικαιοῦν. & μή, = 'whose nature forbids.' For κινεῖν, cp. supra l. 624 τάκινητ' ἐπη.

l. 1530. σῶμα, 'remember them and keep them safe from others.' Cp. Aesch. Pr. V. 524, 5 τόνδε γάρ σώματα ἔγω | δεσμοὺς δεικεῖ καὶ δύναται περιγγάνω.

l. 1531. τὸ προφέρτατό, 'the foremost man,' i. e. 'the successor.' The word is general and applies equally to elected magistrates, and to the heirs of royal blood.

l. 1532. δεῖ is almost = 'in turn,' 'in continuation.' The word 'holds a glass which shows us many more.'

l. 1534. ἀπ' ἀνθρώπων. The preposition ἀπό is used instead of ὑπό, owing to the privative notion in ἀδῆτον. The enemies would be kept off as well as their ravages.

l. 1535. κανὸν εὐ τις οἰκῇ. These words are probably to be regarded as supplying the object to καθύβρισαν, 'a city, no matter where, may lightly insult even one who dwells circumspectly.' Others take καθύβρισαν as = ἐξύβρισαν. Hermann, 'pleraeque civitates, etiam si quis eas bene regat, proclives sunt ad temeritatem.' In this case κατά must mean 'against the rule,' but cp. Ant. 1080 ἔχθρας δὲ πάσαις συντράσσονται πόλεις, for the fear of 'foreign levy,' which is more apposite here than that of insurrection, as being more complimentary to Athens.

ll. 1536 foll. These lines have reference to Thebes, which city will invade Attica to her own harm, owing to the impious conduct of the brothers.

l. 1539. 'In such matters we are teaching one who knows.'

l. 1541. ἐντρηπάμεθα is difficult. It may mean 'regard the thunder,' or 'pay regard to one another;' or generally, 'to anything but the act before us.' It is possible that ἐκτρηπάμεθα may be the true reading, 'let us not be turned out of the way.'

l. 1543. ξωπερ σφά πατρί, sc. 'appeared as guides.' The word καινός is not to be repeated.

l. 1548. ή τε νερτέρα θεός, = Persephone.

l. 1549. With this address to the sunlight, cp. O. T. 1183 ἡ φῶς, τελευταῖον σε προσβλέψαμεν τὸν, Aj. 856 foll., Ant. 809. Oedipus refers in a kind of dim memory to the past; cp. Helen's expression in ll. 3. 180 δαήρα αὖτ' ἔμεις ἐσκε κυνάπιδος, εἴ ποτ' ἔην γε.

l. 1551. τὸν τελευταῖον βίον. These words are applicable to Oedipus, who passes into another life, without being seen to die; 'his hereafter.' The continuation of conscious existence in the other world is assumed by Sophocles. Cp. Ant. 897 foll.

l. 1554. καπ' εὐπραξίᾳ, 'take advantage of your good fortune to remember me.'

l. 1556. τὸν ἀφανῆ θεόν, = Persephone.

l. 1561. ἐπιτάνω μήτ' ἐπὶ βαρυαχέε. For the omission of the first μήτε, cp. Aesch. Ag. 532, 3 Πάρις γάρ, οὔτε συντελής πόλις | ἐπείχεται τὸ

δρᾶμα τοῦ πάθους πλέον. **βαρυαχεῖ** is probably for **βαρυηχεῖ**. The Chorus had seen and heard enough to make them dread some confusion of the elements at the death of Oedipus. Cp. infra ll. 1658 foll.

l. 1562. **κατανύσαι**, 'make his way to,' with **πλάκα**.

ll. 1565 foll., i. e. πολλὰ μὲν ἀν πῆματα μάταν ίκνοιτο, δμαὶ δὲ κἀν αἴξοι σε δαίμονα δίκαιος ἄν. The Chorus echo Ismene's words, supra l. 394. νῦν γὰρ θεοὶ σ' ὅρθονσι, πρόσθε δ' ἄλλυναν. **μάταν** is perhaps 'without just cause,' **ίκνουμένων** has the sense of the imperfect, 'have been coming.'

l. 1568. **ὦ χθόναι θεαί**. The Erinnies are probably meant. **σθέμα.. θηρός**, 'and thou huge unconquered beast.'

l. 1569. **δν φασὶ** is repeated in **λόγος αἰὲν ἀνέχει**: 'of whom they say that thou hast thy lair in the polished gateway, and thou art ever rumoured to be snarling from thy den, a watcher unsubdued at the threshold of Hades.' **ἀνέχει**, 'will not let drop the belief that.'

l. 1574. **ὦ γὰς πῶι καὶ Ταρτάρον**. In all probability Death is meant. The number of gods specially invoked in the choruses of Sophocles is remarkable, and stands in sharp contrast to the vague use of **θεός** and **δαίμον** in the senarii.

l. 1575. **ἐν καθαρῷ βῆναι**. An oxymoron, cp. Aj. 640 **ἔκτος δμιλεῖ**: 'to come in a clear space for the stranger,' i.e. to retire before him. Cp. such expressions as **πόρρωθεν ἀσπάζεσθαι**.

l. 1579. **ξυντομωτάτως**. This word contains the predicate, 'I should best succeed in brevity by speaking of Oedipus as dead.' This formation of the adverb from the superlative is remarkable.

l. 1581. The clause is extended in the desire to mark the antithesis between **μόθος** and **ἔργον**. **ἄ δ' ἦν τὰ πραχθέντα** follows on **φράσαι**.

l. 1582. With **τάρψ**' supply **βραχέα**.

l. 1584. **τὸν δεῖ**. The most probable interpretation of these words is that which separates them from **βίον** and supplies **χρόνον**, so that the expression is = **ἐς τὸν δεῖ χρόνον**, cp. infra l. 1701 **ὦ τὸν δεῖ καὶ γὰς σκότον εἰμένος**, El. 1075, Tr. 80.

l. 1585. **τύχη**, sc. **βίον** λέλοιπε.

l. 1586. **κάτοθαυμάσαι**: **καὶ** belongs to the whole sentence, and calls attention to the manner of the death of Oedipus.

l. 1588. **ὑφηγητήρος**, sc. **ὕντος**.

l. 1590. **τὸν καταρράκτην ὁδὸν**, 'the precipitous threshold, rooted in earth with foundations of brass.' What is meant is probably the entrance into a deep cleft in the native rock. The **χαλκά βάθρα** (cp. **χαλκόν**), are not a literal staircase, but recal the **σιδηρεῖα τε πύλαι καὶ χαλκός οὐδός** of Homer.

l. 1593. **κρατήρος**. Probably a stone bowl is meant, placed at the entrance to one of the cavities in the rock.

l. 1596. 'Midway from which and the Thorician rock, and the hollow pear-tree, and the sarcophagus of stone, he fixed himself, and sat down.' Four points of departure are mentioned in order to mark the place exactly.

l. 1600. προσάψιον, 'full in view.'

l. 1601. ἐπιτολάς, abstract for concrete. 'These commands,' = 'the things thus commanded.' Cp. Aesch. Pr. V. 3.

l. 1603. ἡ νομίζεται, 'as is customary,' i. e. in prospect of death. Cp. Eur. Alc. 158 foll.

l. 1604. δράντος. An instance of the abstract use of the active participle, cp. supra l. 1220 τοῦ θέλοντος. 'When he was satisfied with all his commands being in operation.' The expression is proleptic.

l. 1606. κτύπησε. Notice the frequent omission of the augment in this speech. Ζεὺς χθόνιος, cp. Hom. Il. 9. 457 Ζεύς τε καταχθόνιος καὶ ἐπανὴ Περιφερόνεια.

l. 1608. οὐδὲ ἀνίσταν, 'and ceased not from.'

l. 1611. 'Folding his arms about them,' cp. El. 1226.

l. 1614. τροφήν seems here to be active in meaning, = 'nursing.' Cp. El. 1143-5 οἵμοι τάλανα τῆς ἔμητος πάλαι τροφής | ἀναφελήτου, τὴν ἐγὼ θάμ' ἀμῷ σοι | πόνῳ γλυκεῖ παρέσχον.

l. 1622. ὥρώρει βοή. The language is Homeric. Il. 18. 498 ἔνθα δὲ νεῖκος | ὥρώρει.

l. 1624. θῶξεν. Notice the omission of the augment with a consonant immediately preceding, so that there is no possibility of elision.

l. 1625. With φόβῳ δείσαντας, cp. Tr. 175, 6 ἐκπηδᾶν ἔμε | φόβῳ .. ταρβοῦσαν.

ll. 1627 foll. Cp. Eur. Alc. 253 Χάρων μ' ἤδη καλεῖ τί μέλλεις; ἐπείγου, σὺ κατέργεις τάδε.

l. 1632. πίστιν ἀρχαίαν, 'time-honoured pledge;' perhaps no more is meant than the right hand, which has at all times been 'a pledge.' Hermann, quoting Aesch. Ag. 578, explains 'quae firma maneat olim antiqua futura.'

l. 1633. ὑμέis τe, παιδεs, τῷδε. These words are διὰ μέσou, and do not affect the remainder of the speech, which is addressed to Theseus only.

l. 1636. οἴκτον, 'without any weak expression of grief.' Aesch. S. c. T. 51 οἴκτος δ' οὐτίς δῆ διὰ στόμα.

l. 1642. μηδὲ φωνούντων κλύειν, sc. δὲ μὴ θέμις ἐστὶ κλύειν. For μή, cp. Ant. 546, 7 μηδ' ἀ μὴ θύγεις | τοιοῦ σεαυτῆς, O. T. 289, supra l. 1526.

l. 1646. δάστακτi. The ε is long here; in supra l. 1251 it is short. The word is = δάστακτi λείβοντεs δάκρυa.

l. 1648. στραφέντεs, 'returning towards the spot.' ξεπειδομεν, 'we saw as from a distance.'

l. 1649. τὸν δύναρα. The sentence is an anacoluthon. The confusion of grammar indicates the crowded impressions in the mind of the messenger. He bethinks himself to explain that the man he saw was no longer Oedipus, who had suddenly vanished.

l. 1653. βασίν, 'in a little time,' cp. Tr. 335; so of place in Phil. 20 βασίν .. ἔνερθεν.

l. 1655. Olympus in Sophocles has almost lost the association of place, and become an unseen heaven.

l. 1661. ἦ τὸν νερτέρων, κ. τ. λ. Literally, 'or the painless pedestal of earth, where the dead are, opening kindly.' ἀλύπητον is to be taken intransitively, as an attribute, cp. supra l. 955 θαυμάτων οὐδὲν ἀλγός ἀπέται.

l. 1663. σὺν νόσοις ἀλγενός, 'giving pain in disease.' For σύν, cp. O. T. 17 οἱ δὲ σὺν γήρᾳ βαρεῖα.

l. 1666. οὐκ ἀν παρέμην, 'I would not care to gain the consent of.' Cp. Plat. Legg. 742 B παρέμενος τοὺς δρχοντας, and Aj. 1039 καίνος τ' ἐκεῖνα στεργέτω κάγδῳ τάδε.

l. 1671. οὐ τὸ μέν, ἀλλο δὲ μῆ, i. e., 'in every point.' Cp. Aesch. Pers. 802 συμβαίνει γάρ οὐ τὰ μέν, τὰ δὲ οὐ.

l. 1673. φτιν., 'for whom,' i. e. Oedipus. This form (= δτφ) is rare.

ll. 1675, 6. 'In the last scene we shall tell of sights and sufferings beyond the reach of thought.' For παροίσομεν, cp. Hdt. 9. 26 καὶ κανὰ καὶ παλαιὰ παραφέροντες ἔργα.

l. 1677. ξέστων μὲν εἰκάσαι, φίλοι. Antigone shrinks from saying that her father is gone, and leaves it to the Chorus to guess.

l. 1678. i. e. ὡς μάλιστ' δν λάβοις τὸ βῆμα, εἰ πόθφ λάβοις, 'as you would above all choose your departure, if you could choose by desire.'

l. 1682. φερόμεναι, 'sweeping him away.'

l. 1684. βέβακε, cp. supra l. 1052.

l. 1685. ἀπίαν, 'distant.' Cp. supra l. 1303. 'In Homer the α is short, Od. 7. 25 τηλόθεν ἐξ ἀπίης γαῖης.

l. 1690. πατρὶ ξυνθανεῖν γεραίρ, 'so as to lie in death with my aged father.'

l. 1693. 'Be not too much incensed at that which brings a blessing from heaven; ye are in no evil way.' The acc. τὸ φέρον is in construction πρὸς τὸ σημανόμενον with φλέγεοθον. Notice the form of the dual in ἔθητον, cp. l. 1746 ἔλάχετον: in O. T. 1511 we find εἰ μὲν εἰχέτην, which form is probably due to the metre.

l. 1697. 'If this is well, there is such a thing as longing for what is not well.' For ἦν, cp. supra l. 117 τίς δρ' ἦν;

l. 1698. τὸ φίλον, 'the dear,' i. e. 'dear in the abstract.' 'What was by no means the true dear, was dear.' Cp. Simon. 37. 13 (Bergk.) εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν. τὸν, 'him.' Homeric use of the article.

l. 1701. τὸν δεῖ, cp. supra l. 1584 'clad for ever in the darkness of the earth beneath.'

l. 1702. γέρων. The soul in Hades was supposed to have the characteristics of the body at the time of death, cp. O. T. 1371. Hence Antigone thinks of her father as still requiring tendance. For a parallel from modern poetry, cp. King John, 3. 4 'But now shall canker-sorrow eat my bud | And chase the native beauty from his cheek, | And he will look as hollow as a ghost, | As dim and meagre as an ague's fit, | And so he'll die; and rising so again | When I shall meet him in the court of heaven | I shall not know him; therefore never, never | Shall I behold my pretty Arthur more.' It may also be said to be a touch of nature that the imagination of the survivor clings to the immediate past.

l. 1707. εὐκάλαστον, cp. supra l. 406.

l. 1713. 'Would that thou hadst not desired to die in a strange land, but hadst died alone as thou wert (δόθε) with me.' On the construction, cp. supra ll. 540, 1. The use of μή to express a wish is softened by the resemblance of ἔχρησες to ἔχρηση σε, as in the former passage by that of ἐπαφέλησας to ἀφέλεις.

l. 1720. θύσεν τὸ τέλος βίου, = ἐλυσε καὶ ἐτελεύτησε τὸν βίον.

l. 1730. μῶν οὐχ δρῆς; sc. ἀθέμιτον εἶναι, to which the further reason is added that no one knows the place of his burial.

l. 1734. ποῖ, sc. ἐλθόντα, cp. supra l. 335 ποῖ νεανίαν πονεῖν;

ll. 1739 foll. 'And already it escaped,' 'What?' 'Your fortune escaped calamity,' 'I know.' 'What further have you in your thoughts?'

l. 1745. i.e. 'it was then beyond my strength but now it quite overwhelms me.'

l. 1751. ἀντὶ οἷς γὰρ .. χρῆ. 'It is wrong to make lamentation in the case of those together with whom the favour of the gods below is laid up in store.' οἷς is probably masculine. ξυνός for κοινός occurs also in Aj. 180. The neuter pl. must be taken adverbially with ἀπόκειται. Cp. Aj. 577 κοινὸν ἔμοι τεθάψεται, Ant. 546.

l. 1755. τίνος .. χρέας ἀνύσαι; The gen. depends on the notion of supplication in προσπίνοντες: 'For what boon that ye may obtain it?'

l. 1762. i.e. 'that no mortal voice should sound over the holy receptacle which is his.'

l. 1764. καλῶς with πράσσοντα, 'carefully performing this.'

l. 1770. ὁγυρός, 'ancient,' 'time-honoured.' The etymology of the word is not known. It occurs first in the name of Calypso's island.

l. 1772. τοῖσιν διαιώμοις, dat. of reference.

l. 1774. πρόσφορα, 'helpful'; πρός χάρω, 'pleasing.'

l. 1779. 'For these things surely have found their appointed end.'





February, 1874.

BOOKS

PRINTED AT

THE CLARENDON PRESS, OXFORD,

AND PUBLISHED FOR THE UNIVERSITY BY

MACMILLAN AND CO.,

29 & 30, BEDFORD STREET, COVENT GARDEN, LONDON.

LEXICONS, GRAMMARS, &c.

- A Greek-English Lexicon, by Henry George Liddell, D.D., and Robert Scott, D.D. Sixth Edition, Revised and Augmented. 1870. 4to. cloth, 1*L*. 16*s*.
- A Greek-English Lexicon, abridged from the above, chiefly for the use of Schools. Fourteenth Edition, carefully revised throughout, 1871. square 12mo. cloth, 7*s*. 6*d*.
- A copious Greek-English Vocabulary, compiled from the best authorities. 1850. 24mo. bound, 3*s*.
- Graecae Grammaticae Rudimenta in usum Scholarum. Auctore Carolo Wordsworth, D.C.L. Seventeenth Edition, 1870. 12mo. bound, 4*s*.
- A Practical Introduction to Greek Accentuation, by H. W. Chandler, M.A. 1862. 8vo. cloth, 1*s*. 6*d*.
- Scheller's Lexicon of the Latin Tongue, with the German explanations translated into English by J. E. Riddle, M.A. 1833. fol. cloth, 1*L*. 1*s*.
- A Practical Grammar of the Sanskrit Language, arranged with reference to the Classical Languages of Europe, for the use of English Students, by Monier Williams, M.A. Third Edition, 1864. 8vo. cloth, 1*L*.
- A Sanskrit English Dictionary, Etymologically and Philologically arranged, with special reference to Greek, Latin, German, Anglo-Saxon, English, and other cognate Indo-European Languages. By Monier Williams, M.A., Boden Professor of Sanskrit. 1872. 4to. cloth, 4*L*. 1*s*. 6*d*.
- An Icelandic-English Dictionary. By the late R. Cleasby. Enlarged and completed by G. Vigfusson. Parts I. and II. 1869-1871. 4to. each 1*L*. 1*s*.
- Part III. 4to. 1*L*. 5*s*. Just Published.
The Work may now be had complete, price 3*L*. 7*s*. in cloth.

GREEK AND LATIN CLASSICS.

Aeschylus : Tragoediae et Fragmenta, ex recensione Guil. Dindorfi. Second Edition, 1851. 8vo. cloth, 5s. 6d.

Sophocles : Tragoediae et Fragmenta, ex recensione et cum commentariis Guil. Dindorfi. Third Edition, 2 vols. 1860. 8vo. cloth, 1s. 1s.
Each Play separately, 1s. 6d.

The Text alone, printed on writing paper, with large margin, royal 16mo. cloth, 8s.

The Text alone, square 16mo. cloth, 3s. 6d.
Each Play separately, 1s. 6d.

Sophocles : Tragoediae et Fragmenta cum Annotatt. Guil. Dindorfi. Tomi II. 1849. 8vo. cloth, 10s.
The Text, Vol. I. 5s. 6d. The Notes, Vol. II. 4s. 6d.

Euripides : Tragoediae et Fragmenta, ex recensione Guil. Dindorfi. Tomi II. 1834. 8vo. cloth, 10s.

Aristophanes : Comoediae et Fragmenta, ex recensione Guil. Dindorfi. Tomi II. 1835. 8vo. cloth, 11s.

Aristoteles ; ex recensione Immanuelis Bekkeri. Accedunt Indices Sylburgiani. Tomi XI. 1837. 8vo. cloth, 1s. 10s.
Each volume separately, 5s. 6d.

Catulli Veronensis Liber. Recognovit, apparatus criticum prolegomena appendices addidit, Robinson Ellis, A.M. 1867. 8vo. cloth, 16s.

Catulli Veronensis Carmina Selecta, secundum recognitionem Robinson Ellis, A.M. Extra 8vo. cloth, 3s. 6d.

Demosthenes : ex recensione Guil. Dindorfi. Tomi IV. 1846. 8vo. cloth, 1s. 1s.

Homerus : Ilias, ex rec. Guil. Dindorfi. 1856. 8vo. cloth, 5s. 6d.

Homerus : Odyssaea, ex rec. Guil. Dindorfi. 1855. 8vo. cloth, 5s. 6d.

Plato : The Apology, with a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 1867. 8vo. cloth, 8s. 6d.

Plato : Philebus, with a revised Text and English Notes, by Edward Poste, M.A. 1860. 8vo. cloth, 7s. 6d.

Plato : Sophistes and Politicus, with a revised Text and English Notes, by L. Campbell, M.A. 1866. 8vo. cloth, 18s.

Plato : Theaetetus, with a revised Text and English Notes, by L. Campbell, M.A. 1861. 8vo. cloth, 9s.

Plato : The Dialogues, translated into English, with Analyses and Introductions. By B. Jowett, M.A., Master of Balliol College, and Regius Professor of Greek. 4 vols. 1871. 8vo. cloth, 3s. 6d.

THE HOLY SCRIPTURES.

The Holy Bible in the Earliest English Versions, made from the Latin Vulgate by John Wycliffe and his followers: edited by the Rev. J. Forshall and Sir F. Madden. 4 vols. 1850. royal 4to. cloth, 3*s.* 3*d.*

The Holy Bible: an exact reprint, page for page, of the Authorized Version published in the year 1611. Demy 4to. half bound, 1*s.* 1*s.*

Vetus Testamentum Graece secundum exemplar Vaticanum Romae editum. Accedit potior varietas Codicis Alexandrin. Tomi III. 1848. 18mo. cloth, 1*s.*

Novum Testamentum Graece. Edidit Carolus Lloyd, S.T.P.R., necnon Episcopus Oxoniensis. 1869. 18mo. cloth, 3*s.*

The same on writing paper, small 4to. cloth, 1*s.* 6*d.*

Novum Testamentum Graece juxta Exemplar Millianum. 1868. 18mo. cloth, 2*s.* 6*d.*

The same on writing paper, small 4to. cloth, 6*s.* 6*d.*

Evangelia Sacra Graece. 1870. fcap. 8vo. limp, 1*s.* 6*d.*

ECCLESIASTICAL HISTORY, &c.

Baeda Historia Ecclesiastica. Edited, with English Notes, by G. H. Moberly, M.A. 1869. crown 8vo. cloth, 1*s.* 6*d.*

Bingham's Antiquities of the Christian Church, and other Works. 10 vols. 1855. 8vo. cloth. Price reduced from 5*s.* 5*d.* to 3*s.* 3*d.*

Eusebius' Ecclesiastical History, according to the Text of Burton. With an Introduction by William Bright, D.D., Regius Professor of Ecclesiastical History, Oxford. Crown 8vo. cloth, 8*s.* 6*d.*

The Orations of St. Athanasius against the Arians. With an Account of his Life. By William Bright, D.D., Regius Professor of Ecclesiastical History, Oxford. Crown 8vo. cloth, 9*s.*

Patrum Apostolicorum, S. Clementis Romani, S. Ignatii, S. Polycarpi, quae supersunt. Edidit Guil. Jacobson, S.T.P.R. Tomi, II. *Fourth Edition*, 1863. 8vo. cloth, 1*s.* 1*s.*

ENGLISH THEOLOGY.

Butler's Works, with an Index to the Analogy. 2 vols. 1849. 8vo. cloth, 1*s.*

Greswell's Harmonia Evangelica. *Fifth Edition*, 1856. 8vo. cloth, 9*s.* 6*d.*

Hooker's Works, with his Life by Walton, arranged by John Keble, M.A. *Fifth Edition*, 3 vols. 1865. 8vo. cloth, 1*s.* 1*s.* 6*d.*

Hooker's Works; the text as arranged by John Keble, M.A. 2 vols. 1865. 8vo. cloth, 1*s.*

Pearson's Exposition of the Creed. Revised and corrected by E. Burton, D.D. *Fifth Edition*, 1864. 8vo. cloth, 1*s.*

Waterland's Review of the Doctrine of the Eucharist, with a Preface by the present Bishop of London. 1868. crown 8vo. cloth, 6*s.* 6*d.*

ENGLISH HISTORY.

Clarendon's (Edw. Earl of) History of the Rebellion and Civil Wars in England. To which are subjoined the Notes of Bishop Warburton. 7 vols. 1849. medium 8vo. cloth, 2l. 10s.

Clarendon's (Edw. Earl of) History of the Rebellion and Civil Wars in England. 7 vols. 1839. 18mo. cloth, 1l. 1s.

Freeman's (E. A.) History of the Norman Conquest of England: its Causes and Results. Vols. I and II. 8vo. *New Edition, with Index*, 1l. 16s.

Vol. III. The Reign of Harold and the Interregnum. 1869. 8vo. cloth, 1l. 1s.

Vol. IV. The Reign of William. 1871. 8vo. cloth, 1l. 1s.

Rogers's History of Agriculture and Prices in England, A.D. 1259-1400. 2 vols. 1866. 8vo. cloth, 2l. 2s.

MATHEMATICS, PHYSICAL SCIENCE, &c.

An Account of Vesuvius, by John Phillips, M.A., F.R.S., Professor of Geology, Oxford. 1869. Crown 8vo. cloth, 10s. 6d.

Treatise on Infinitesimal Calculus. By Bartholomew Price, M.A., F.R.S., Professor of Natural Philosophy, Oxford.

Vol. I. Differential Calculus. *Second Edition*, 1858. 8vo. cloth, 1s. 6d.

Vol. II. Integral Calculus, Calculus of Variations, and Differential Equations. *Second Edition*, 1865. 8vo. cloth, 1s.

Vol. III. Statics, including Attractions; Dynamics of a Material Particle. *Second Edition*, 1868. 8vo. cloth, 1s.

Vol. IV. Dynamics of Material Systems; together with a Chapter on Theoretical Dynamics, by W. F. Donkin, M.A., F.R.S. 1869. 8vo. cloth, 1s.

MISCELLANEOUS.

A Course of Lectures on Art, delivered before the University of Oxford. By John Ruskin, M.A., Slade Professor of Fine Art. 1870. 8vo. cloth, 6s.

A Critical Account of the Drawings by Michel Angelo and Raffaello in the University Galleries, Oxford. By J. C. Robinson, F.S.A. 1870. Crown 8vo. cloth, 4s.

Bacon's Novum Organum, edited, with English Notes, by G. W. Kitchin, M.A. 1855. 8vo. cloth, 9s. 6d.

Bacon's Novum Organum, translated by G. W. Kitchin, M.A. 1855. 8vo. cloth, 9s. 6d.

Smith's Wealth of Nations. A new Edition, with Notes, by J. E. Thorold Rogers, M.A. 2 vols. 8vo. cloth, 21s.

The Student's Handbook to the University and Colleges of Oxford. Extra fcap. 8vo. cloth, 2s. 6d.

Clarendon Press Series.

The Delegates of the Clarendon Press having undertaken the publication of a series of works, chiefly educational, and entitled the **Clarendon Press Series**, have published, or have in preparation, the following.

Those to which prices are attached are already published; the others are in preparation.

I. GREEK AND LATIN CLASSICS, &c.

An Elementary Latin Grammar. By John B. Allen, M.A., Master in Edgbaston School. *In the Press.*

A Greek Primer, in English, for the use of beginners. By the Right Rev. Charles Wordsworth, D.C.L., Bishop of St. Andrews. *Fourth Edition.* Ext. fcap. 8vo. cloth, 1s. 6d.

Greek Verbs, Irregular and Defective; their forms, meaning, and quantity; embracing all the Tenses used by Greek writers, with reference to the passages in which they are found. By W. Veitch. *New Edition.* Crown 8vo. cloth, 10s. 6d.

The Elements of Greek Accentuation (for Schools): abridged from his larger work by H. W. Chandler, M.A., Waynflete Professor of Moral and Metaphysical Philosophy, Oxford. Ext. fcap. 8vo. cloth, 2s. 6d.

The Orations of Demosthenes and Aeschines on the Crown. With Introductory Essays and Notes. By G. A. Simcox, M.A., and W. H. Simcox, M.A. Demy 8vo. cloth, 12s.

Aristotle's Politics. By W. L. Newman, M.A., Fellow and Lecturer of Balliol College, and Reader in Ancient History, Oxford.

Arrian. Selections (for Schools). With Notes. By J. S. Philipotts, B.C.L., Assistant Master in Rugby School.

The Golden Treasury of Ancient Greek Poetry; being a Collection of the finest passages in the Greek Classic Poets, with Introductory Notices and Notes. By R. S. Wright, M.A., Fellow of Oriel College, Oxford. Ext. fcap. 8vo. cloth, 8s. 6d.

A Golden Treasury of Greek Prose; being a Collection of the finest passages in the principal Greek Prose Writers, with Introductory Notices and Notes. By R. S. Wright, M.A., Fellow of Oriel College, Oxford; and J. E. L. Shadwell, M.A., Senior Student of Christ Church. Ext. fcap. 8vo. cloth, 4s. 6d.

Homer. Iliad. By D. B. Monro, M.A., Fellow and Tutor of Oriel College, Oxford.

Also a smaller edition for Schools.

- Homer.** *Odyssey, Books I-XII (for Schools).* By W. W. Merry, M.A., Fellow and Lecturer of Lincoln College, Oxford. *Third Edition.* Ext. fcap. 8vo. cloth, 4s. 6d.
- Homer.** *Odyssey, Books I-XII.* By W. W. Merry, M.A., Fellow and Lecturer of Lincoln College, Oxford; and the late James Riddell, M.A., Fellow of Balliol College, Oxford.
- Homer.** *Odyssey, Books XIII-XXIV.* By Robinson Ellis, M.A., Fellow of Trinity College, Oxford.
- Plato.** *Selections (for Schools).* With Notes. By B. Jowett, M.A., Regius Professor of Greek; and J. Purves, M.A., Fellow and Lecturer of Balliol College, Oxford.
- Sophocles.** *The Plays and Fragments.* With English Notes and Introductions. By Lewis Campbell, M.A., Professor of Greek, St. Andrews, formerly Fellow of Queen's College, Oxford.
Vol. I. *Oedipus Tyrannus. Oedipus Coloneus. Antigone.* 8vo. cloth, 2s.
- Sophocles.** *The Text of the Seven Plays.* For the use of Students in the University of Oxford. By the same Editor. Ext. fcap. 8vo. cloth, 4s. 6d.
- Sophocles.** *In Single Plays, with English Notes, &c.* By Lewis Campbell, M.A., Professor of Greek, St. Andrews, and Evelyn Abbott, M.A., of Balliol College, Oxford.
Oedipus Rex. Ext. fcap. 8vo. cloth, 1s. 9d. *Now ready.*.
Oedipus Coloneus. *Nearly ready.*
The others to follow at intervals of six months.
- Sophocles.** *Oedipus Rex: Dindorf's Text, with Notes by the Ven. Archdeacon Basil Jones.* *Second Edition.* Extra fcap. 8vo. cloth, 1s. 6d.
- Theocritus** (for Schools). With Notes. By H. Snow, M.A., Assistant Master at Eton College, formerly Fellow of St. John's College, Cambridge. *Second Edition.* Ext. fcap. 8vo. cloth, 4s. 6d.
- Xenophon.** *Selections (for Schools).* With Notes and Maps. By J. S. Phillipps, B.C.L., Assistant Master in Rugby School, formerly Fellow of New College, Oxford.
Part I. *Second Edition.* Ext. fcap. 8vo. cloth, 3s. 6d.
Part II. By the same Editor. *Preparing.*
- Caesar.** *The Commentaries (for Schools).* Part I. The Gallic War, with Notes and Maps, &c. By Charles E. Moberly, M.A., Assistant Master in Rugby School; formerly Scholar of Balliol College, Oxford. Ext. fcap. 8vo. cloth, 4s. 6d.
Part II. *The Civil War. Book I.* By the same Editor. Ext. fcap. 8vo. cloth, 1s.
- Cicero's Philippic Orations.** With Notes. By J. R. King, M.A., formerly Fellow and Tutor of Merton College, Oxford. Demy 8vo. cloth, 10s. 6d.
- Cicero.** *Select Letters.* With English Introductions, Notes, and Appendices. By Albert Watson, M.A., Fellow and Lecturer of Brasenose College, Oxford. Demy 8vo. cloth, 18s.
- Cicero.** *Select Letters (for Schools).* With Notes. By the late C. E. Prichard, M.A., formerly Fellow of Balliol College, Oxford, and E. R. Bernard, M.A., Fellow of Magdalen College, Oxford. Extra fcap. 8vo. cloth, 3s.

Cicero pro Cluentio. With Introduction and Notes. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A., Professor of Humanity, Glasgow. Ext. fcap. 8vo. cloth, 3s. 6d.

Cicero de Oratore. With Introduction and Notes. By A. S. Wilkins, M.A., Professor of Latin, Owens College, Manchester.

Cicero. Selection of interesting and descriptive passages. With Notes. By Henry Walford, M.A., Wadham College, Oxford, Assistant Master at Haileybury College. In three Parts. *Third Edition.* Ext. fcap. 8vo. cloth, 4s. 6d.

Each Part separately, in limp cloth, 1s. 6d.

Part I. Anecdotes from Grecian and Roman History.

Part II. Omens and Dreams: Beauties of Nature.

Part III. Rome's Rule of her Provinces.

Cornelius Nepos. With Notes, by Oscar Browning, M.A., Fellow of King's College, Cambridge, and Assistant Master at Eton College. Ext. fcap. 8vo. cloth, 2s. 6d.

Horace. With Introductions and Notes. By Edward C. Wickham, M.A., Fellow and Tutor of New College, Oxford. *Nearly ready.* Also a small edition for Schools.

Livy, Books I-X. By J. R. Seeley, M.A., Fellow of Christ's College, and Regius Professor of Modern History, Cambridge. Book I. Demy 8vo. cloth, 6s.

Also a small edition for Schools.

Livy. Selections (for Schools). With Notes and Maps. By H. Lee Warner, M.A., Assistant Master at Rugby School. *In Parts.* Part I. The Caudine Disaster. Ext. fcap. 8vo. cloth, 1s. 6d. *Just Published.* Part II. Hannibal's Campaign in Italy. Extra fcap. 8vo. cloth, 1s. 6d.

Ovid. Selections for the use of Schools. With Introductions and Notes, and an Appendix on the Roman Calendar. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A., Professor of Humanity, Glasgow. *Second Edition.* Ext. fcap. 8vo. cloth, 5s. 6d.

Persius. The Satires. With a Translation and Commentary. By John Conington, M.A., late Corpus Professor of Latin in the University of Oxford. Edited by H. Nettleship, M.A. 8vo. cloth, 7s. 6d.

Pliny. Select Letters (for Schools). With Notes. By the late C. E. Prichard, M.A., formerly Fellow of Balliol College, Oxford, and E. R. Bernard, M.A., Fellow of Magdalen College, Oxford. Extra fcap. 8vo. cloth, 3s.

Fragments and Specimens of Early Latin. With Introduction, Notes, and Illustrations. By John Wordsworth, M.A., Brasenose College, Oxford. *In the Press.*

Selections from the less known Latin Poets. By North Pinder, M.A., formerly Fellow of Trinity College, Oxford. Demy 8vo. cloth, 1s. 6d.

Passages for Translation into Latin. For the use of Passmen and others. Selected by J. Y. Sargent, M.A., Tutor, formerly Fellow, of Magdalen College, Oxford. *Third Edition.* Ext. fcap. 8vo. cloth, 1s. 6d.

II. MENTAL AND MORAL PHILOSOPHY.

The Elements of Deductive Logic, designed mainly for the use of Junior Students in the Universities. By T. Fowler, M.A., Fellow and Tutor of Lincoln College, Oxford. *Fifth Edition*, with a Collection of Examples. Ext. fcap. 8vo. cloth, 3s. 6d.

The Elements of Inductive Logic, designed mainly for the use of Students in the Universities. By the same Author. *Second Edition*. Ext. fcap. 8vo. cloth, 6s.

A Manual of Political Economy, for the use of Schools. By J. E. Thorold Rogers, M.A., formerly Professor of Political Economy, Oxford. *Second Edition*. Ext. fcap. 8vo. cloth, 4s. 6d.

Principles of Morals. By J. M. Wilson, B.D., President of C.C.C., Oxford, and T. Fowler, M.A., Fellow and Tutor of Lincoln College, Oxford. *Preparing*.

III. MATHEMATICS, &c.

Figures made Easy: a first Arithmetic Book. (Introductory to 'The Scholar's Arithmetic.') By Lewis Hensley, M.A., formerly Fellow and Assistant Tutor of Trinity College, Cambridge. Crown 8vo. cloth, 6d.

Answers to the Examples in Figures made Easy, together with two thousand additional Examples formed from the Tables in the same, with answers. By the same Author. Crown 8vo. cloth, 1s.

The Scholar's Arithmetic. By the same Author. Crown 8vo. cloth, 4s. 6d.

Book-keeping. By R. G. C. Hamilton, Accountant to the Board of Trade, and John Ball (of the Firm of Messrs. Quilter, Ball, & Co.), Examiners in Book-keeping for the Society of Arts' Examination. *Third Edition*. Ext. fcap. 8vo. limp cloth, 1s. 6d.

A Course of Lectures on Pure Geometry. By Henry J. Stephen Smith, M.A., F.R.S., Fellow of Balliol College, and Savilian Professor of Geometry in the University of Oxford.

An Elementary Treatise on Quaternions. By P. G. Tait, M.A., Professor of Natural Philosophy in the University of Edinburgh; formerly Fellow of St. Peter's College, Cambridge. *Second Edition*. Demy 8vo. cloth, 14s.

Acoustics. By W. F. Donkin, M.A., F.R.S., Savilian Professor of Astronomy, Oxford. Crown 8vo. cloth, 7s. 6d.

A Treatise on Electricity and Magnetism. By J. Clerk Maxwell, M.A., F.R.S., Professor of Experimental Physics in the University of Cambridge. In two vols. Demy 8vo. cloth, 1l. 11s. 6d.

A Series of Elementary Works is being arranged, and will shortly be announced.

IV. HISTORY.

Select Charters and other Illustrations of English Constitutional History from the Earliest Times to the reign of Edward I. By W. Stubbs, M.A., Regius Professor of Modern History in the University of Oxford. Crown 8vo. cloth, 8s. 6d.

A Constitutional History of England. By W. Stubbs, M.A., Regius Professor of Modern History, Oxford. Vol. I. Crown 8vo. cloth, 12s. *Just Published.*

Genealogical Tables illustrative of Modern History.
By H. B. George, M.A., Fellow of New College. Small 4to. cloth, 12s. *Just Published.*

- A. History of France, down to the year 1453.** With Maps, Plans, and Tables. By G. W. Kitchin, M.A., formerly Censor of Christ Church. Crown 8vo. cloth, 10s. 6d.
- A. Manual of Ancient History.** By George Rawlinson, M.A., Camden Professor of Ancient History, formerly Fellow of Exeter College, Oxford. Demy 8vo. cloth, 14s.
- A. History of Germany and of the Empire, down to the close of the Middle Ages.** By J. Bryce, D.C.L., Regius Professor of Civil Law, Oxford.
- A. History of Germany, from the Reformation.** By Adolphus W. Ward, M.A., Fellow of St. Peter's College, Cambridge, Professor of History, Owens College, Manchester.
- A. History of British India.** By S. J. Owen, M.A., Reader in History, Christ Church, and Teacher of Indian Law and History in the University of Oxford.
- A. History of Greece.** By E. A. Freeman, M.A., formerly Fellow of Trinity College, Oxford.

V. LAW.

Elements of Law considered with reference to Principles of General Jurisprudence. By William Markby, M.A., Judge of the High Court of Judicature, Calcutta. Crown 8vo. cloth, 6s. 6d.

Gaii Institutionum Juris Civilis Commentarii Quatuor; or, Elements of Roman Law by Gaius. With a Translation and Commentary. By Edward Poste, M.A., Barrister-at-Law, and Fellow of Oriel College, Oxford. 8vo. cloth, 16s.

The Institutes of Justinian, edited as a Recension of the Institutes of Gaius. By Thomas Erskine Holland, B.C.L., Barrister-at-Law, and formerly Fellow of Exeter College, Oxford. Extra scap. 8vo. cloth, 5s.

The Elements of Jurisprudence. By the same Editor.

Select Titles from the Digest of Justinian. By T. E. Holland, B.C.L., Barrister-at-Law, and formerly Fellow of Exeter College, Oxford, and C. L. Shadwell, B.C. L., Fellow of Oriel College, Oxford. *In Parts.* Part I just ready.

Authorities Illustrative of the History of the English Law of Real Property. By Kenelm E. Digby, M.A., Vinerian Reader in Law, formerly Fellow of Corpus Christi College, Oxford. *In the Press.*

VI. PHYSICAL SCIENCE.

Natural Philosophy. In four volumes. By Sir W. Thomson, LL.D., D.C.L., F.R.S., Professor of Natural Philosophy, Glasgow; and P. G. Tait, M.A., Professor of Natural Philosophy, Edinburgh; formerly Fellows of St. Peter's College, Cambridge. Vol. I. 8vo. cloth, 12s. 5s.

Elements of Natural Philosophy. By the same Authors. Part I. 8vo. cloth, 9s.

Descriptive Astronomy. A Handbook for the General Reader, and also for practical Observatory work. With 224 illustrations and numerous tables. By G. F. Chambers, F.R.A.S., Barrister-at-Law. Demy 8vo. 856 pp., cloth, 1*L.*

Chemistry for Students. By A. W. Williamson, Phil. Doc., F.R.S., Professor of Chemistry, University College, London. *A new Edition, with Solutions.* Ext. fcap. 8vo. cloth, 8*s. 6d.*

A Treatise on Heat, with numerous Woodcuts and Diagrams. By Balfour Stewart, LL.D., F.R.S., Professor of Physics, Owens College, Manchester. *Second Edition.* Ext. fcap. 8vo. cloth, 7*s. 6d.*

Forms of Animal Life. By G. Rolleston, M.D., F.R.S., Linacre Professor of Physiology, Oxford. Illustrated by Descriptions and Drawings of Dissections. Demy 8vo. cloth, 1*s.*

Exercises in Practical Chemistry. By A. G. Vernon Harcourt, M.A., F.R.S., Senior Student of Christ Church, and Lee's Reader in Chemistry; and H. G. Madan, M.A., Fellow of Queen's College, Oxford. Series I. Qualitative Exercises. *Second Edition.* Crown 8vo. cloth, 7*s. 6d.* Series II. Quantitative Exercises.

Geology of Oxford and the Valley of the Thames. By John Phillips, M.A., F.R.S., Professor of Geology, Oxford. 8vo. cloth, 1*L. 1s.*

Electricity. By W. Esson, M.A., F.R.S., Fellow and Mathematical Lecturer of Merton College, Oxford.

Crystallography. By M. H. N. Story-Maskelyne, M.A., Professor of Mineralogy, Oxford; and Deputy Keeper in the Department of Minerals, British Museum.

Mineralogy. By the same Author.

Physiological Physics. By G. Griffith, M.A., Jesus College, Oxford, Assistant Secretary to the British Association, and Natural Science Master at Harrow School.

VII. ENGLISH LANGUAGE AND LITERATURE.

A First Reading Book. By Marie Eichens of Berlin; and edited by Anne J. Clough. Ext. fcap. 8vo. stiff covers, 4*d.*

Oxford Reading Book, Part I. For Little Children. Ext. fcap. 8vo. stiff covers, 6*d.*

Oxford Reading Book, Part II. For Junior Classes. Ext. fcap. 8vo. stiff covers, 6*d.*

On the Principles of Grammar. By E. Thring, M.A., Head Master of Uppingham School. Ext. fcap. 8vo. cloth, 4*s. 6d.*

Grammatical Analysis, designed to serve as an Exercise and Composition Book in the English Language. By E. Thring, M.A., Head Master of Uppingham School. Ext. fcap. 8vo. cloth, 3*s. 6d.*

An English Grammar and Reading Book, for Lower Forms in Classical Schools. By O. W. Tancock, M.A., Assistant Master of Sherborne School. Ext. fcap. 8vo. cloth, 3*s. 6d.*

Specimens of Early English. A New and Revised Edition. With Introduction, Notes, and Glossarial Index. By R. Morris, LL.D. and W. W. Skeat, M.A.

Part I. *In the Press.*

Part II. From Robert of Gloucester to Gower (A.D. 1298 to A.D. 1393). Ext. fcap. 8vo. cloth, 7s. 6d.

Specimens of English Literature, from the 'Ploughmans Cred' to the 'Shepheards Calender' (A.D. 1304 to A.D. 1579). With Introduction, Notes, and Glossarial Index. By W. W. Skeat, M.A. Ext. fcap. 8vo. cloth, 7s. 6d.

The Vision of William concerning Piers the Plowman, by William Langland. Edited, with Notes, by W. W. Skeat, M.A., formerly Fellow of Christ's College, Cambridge. Ext. fcap. 8vo. cloth, 4s. 6d.

Milton. The *Areopagitica.* With Notes. By J. W. Hales, M.A., late Fellow of Christ's College, Cambridge. *Nearly ready.*

The Philology of the English Tongue. By J. Earle, M.A., formerly Fellow of Oriel College, and Professor of Anglo-Saxon, Oxford. Second Edition. Ext. fcap. 8vo. cloth, 7s. 6d.

Typical Selections from the best English Authors from the Sixteenth to the Nineteenth Century, (to serve as a higher Reading Book,) with Introductory Notices and Notes, being a Contribution towards a History of English Literature. Ext. fcap. 8vo. cloth, 4s. 6d.

See also XII. below for other English Classics.

VIII. FRENCH LANGUAGE AND LITERATURE.

Brachet's Historical Grammar of the French Language. Translated by G. W. Kitchin, M.A., formerly Censor of Christ Church. Second Edition, with a new Index. Ext. fcap. 8vo. cloth, 3s. 6d.

An Etymological Dictionary of the French Language, with a Preface on the Principles of French Etymology. By A. Brachet. Translated by G. W. Kitchin, M.A., formerly Censor of Christ Church. Crown 8vo. cloth, 10s. 6d. *Just Published.*

Corneille's Cinna, and Molière's Les Femmes Savantes. Edited, with Introduction and Notes, by Gustave Masson. Ext. fcap. 8vo. cloth, 2s. 6d.

Racine's Andromaque, and Corneille's Le Menteur. With Louis Racine's Life of his Father. By the same Editor. Ext. fcap. 8vo. cloth, 2s. 6d.

Molière's Les Fourberies de Scapin, and Racine's Athalie. With Voltaire's Life of Molière. By the same Editor. Ext. fcap. 8vo. cloth, 2s. 6d.

Selections from the Correspondence of Madame de Sévigné and her chief Contemporaries. Intended more especially for Girls' Schools. By the same Editor. Ext. fcap. 8vo. cloth, 3s.

Voyage autour de ma Chambre, by Xavier de Maistre; *Ourika* by MADAME DE DURAS; *La Dot de Suzette* by FIEVÉE; *Les Ju-maux de l'Hôtel Cornille*, by EDMOND ABOUT; *Mésaventures d'un Écolier*, by RODOLPHE TOPFFER. By the same Editor. Ext. fcap. 8vo. cloth, 2s. 6d.

IX. GERMAN LANGUAGE AND LITERATURE.

Goethe's Eginont. With a Life of Goethe, &c. By Dr. Buchheim Professor of the German Language and Literature in King's College, London; and Examiner in German to the University of London. Extra fcap. 8vo. cloth, 3s. 6d.

Schiller's Wilhelm Tell. With a Life of Schiller; an historical and critical Introduction, Arguments, and a complete Commentary. By the same Editor. Ext. fcap. 8vo. cloth, 3s. 6d.

Lessing's Minna von Barnhelm. A Comedy. With a Life of Lessing, Critical Commentary, &c. By the same Editor. Ext. fcap. 8vo. cloth, 3s. 6d.

X. ART, &c.

A Handbook of Pictorial Art. By R. St. J. Tyrwhitt, M.A., formerly Student and Tutor of Christ Church, Oxford. With coloured Illustrations, Photographs, and a chapter on Perspective by A. Macdonald. 8vo. half morocco, 18s.

A Treatise on Harmony. By Sir F. A. Gore Ouseley, Bart., M.A., Mus. Doc., Professor of Music in the University of Oxford. 4to. cloth, 10s.

A Treatise on Counterpoint, Canon, and Fugue, based upon that of Cherubini. By the same Author. 4to. cloth, 16s.

A Music Primer for Schools. By J. Troutbeck, M.A., and R. F. Dale, M.A., B. Mus. Crown 8vo. cloth, 2s. 6d.

The Cultivation of the Speaking Voice. By John Hullah. Crown 8vo. cloth, 3s. 6d.

XI. MISCELLANEOUS.

Outlines of Textual Criticism applied to the New Testament. By C. E. Hammond, M.A., Fellow and Tutor of Exeter College, Oxford. Extra fcap. 8vo. cloth, 3s. 6d.

The Modern Greek Language in its relation to Ancient Greek. By E. M. Geldart, B.A., formerly Scholar of Balliol College, Oxford. Extr. fcap. 8vo. cloth, 4s. 6d.

A System of Physical Education: Theoretical and Practical. By Archibald Maclare, The Gymnasium, Oxford. Extra fcap. 8vo. cloth, 7s. 6d.

XII. A SERIES OF ENGLISH CLASSICS.

Designed to meet the wants of Students in English Literature: under the superintendence of the Rev. J. S. BREWER, M.A., of Queen's College, Oxford, and Professor of English Literature at King's College, London.

THERE are two dangers to which the student of English Literature is exposed at the outset of his task ;—his reading is apt to be too narrow or too diffuse.

Out of the vast number of authors set before him in books professing to deal with this subject he knows not which to select : he thinks he must read a little of all ; he soon abandons so hopeless an attempt ; he ends by contenting himself with second-hand information ; and professing to study English Literature, he fails to master a single English author. On the other hand, by confining his attention to one or two writers, or to one special period of English Literature, the student narrows his view of it ; he fails to grasp the subject as a whole ; and in so doing misses one of the chief objects of his study.

How may these errors be avoided ? How may minute reading be combined with comprehensiveness of view ?

In the hope of furnishing an answer to these questions the Delegates of the Press, acting upon the advice and experience of Professor Brewer, have determined to issue a series of small volumes, which shall embrace, in a convenient form and at a low price, the general extent of English Literature, as represented in its masterpieces at successive epochs. It is thought that the student, by confining himself, in the first instance, to those authors who are most worthy of his attention, will be saved from the dangers of hasty and indiscriminate reading. By adopting the course thus marked out for him, he will become familiar with the productions of the greatest minds in English Literature ; and should he never be able to pursue the subject

beyond the limits here prescribed, he will have laid the foundation of accurate habits of thought and judgment, which cannot fail of being serviceable to him hereafter.

The authors and works selected are such as will best serve to illustrate English Literature in its *historical* aspect. As 'the eye of history,' without which history cannot be understood, the literature of a nation is the clearest and most intelligible record of its life. Its thoughts and its emotions, its graver and its less serious modes, its progress, or its degeneracy, are told by its best authors in their best words. This view of the subject will suggest the safest rules for the study of it.

With one exception all writers before the Reformation are excluded from the Series. However great may be the value of literature before that epoch, it is not completely national. For it had no common organ of language; it addressed itself to special classes; it dealt mainly with special subjects. Again; of writers who flourished after the Reformation, who were popular in their day, and reflected the manners and sentiments of their age, the larger part by far must be excluded from our list. Common sense tells us that if young persons, who have but a limited time at their disposal, read Marlowe or Greene, Burton, Hakewill or Du Bartas, Shakespeare, Bacon, and Milton will be comparatively neglected.

Keeping, then, to the best authors in each epoch—and here popular estimation is a safe guide—the student will find the following list of writers amply sufficient for his purpose: Chaucer, Spenser, Hooker, Shakespeare, Bacon, Milton, Dryden, Bunyan, Pope, Johnson, Burke, and Cowper. In other words, Chaucer is the exponent of the Middle Ages in England; Spenser of the Reformation and the Tudors; Hooker of the latter years of Elizabeth; Shakespeare and Bacon of the transition from Tudor to Stuart; Milton of Charles I and the Commonwealth; Dryden and Bunyan of the Restoration; Pope of Anne and the House

of Hanover; Johnson, Burke, and Cowper of the reign of George III to the close of the last century.

The list could be easily enlarged; the names of Jeremy Taylor, Clarendon, Hobbes, Locke, Swift, Addison, Goldsmith, and others are omitted. But in so wide a field, the difficulty is to keep the series from becoming unwieldy, without diminishing its comprehensiveness. Hereafter, should the plan prove to be useful, some of the masterpieces of the authors just mentioned may be added to the list.

The task of selection is not yet finished. For purposes of education, it would neither be possible, nor, if possible, desirable, to place in the hands of students the whole of the works of the authors we have chosen. We must set before them only the masterpieces of literature, and their studies must be directed, not only to the greatest minds, but to their choicest productions. These are to be read again and again, separately and in combination. Their purport, form, language, bearing on the times, must be minutely studied, till the student begins to recognise the full value of each work both in itself and in its relations to those that go before and those that follow it.

It is especially hoped that this Series may prove useful to Ladies' Schools and Middle Class Schools; in which English Literature must always be a leading subject of instruction.

A General Introduction to the Series. By Professor Brewer, M.A.

- 1. Chaucer.** The Prologue to the Canterbury Tales; The Knights Tale; The Nonne Prestes Tale. Edited by R. Morris Editor for the Early English Text Society, &c., &c. *Third Edition.* Extra fcap. 8vo. cloth, 2s. 6d.
- 2. Spenser's Faery Queene.** Books I and II. Designed chiefly for the use of Schools. With Introduction, Notes, and Glossary. By G. W. Kitchin, M.A., formerly Censor of Christ Church.
Book I. *Fifth Edition.* Extra fcap. 8vo. cloth, 2s. 6d.
Book II. *Second Edition.* Extra fcap. 8vo. cloth, 2s. 6d.
- 3. Hooker. Ecclesiastical Polity, Book I.** Edited by R. W. Church, M.A., Dean of St. Paul's, formerly Fellow of Oriel College, Oxford. Extra fcap. 8vo. cloth, 2s.

- 4. Shakespeare.** Select Plays. Edited by W. G. Clark, M.A., Fellow of Trinity College, Cambridge; and W. Aldis Wright, M.A., Trinity College, Cambridge.
- I. The Merchant of Venice. Extra fcap. 8vo. *stiff covers*, 1s.
 II. Richard the Second. Extra fcap. 8vo. *stiff covers*, 1s. 6d.
 III. Macbeth. Extra fcap. 8vo. *stiff covers*, 1s. 6d.
 IV. Hamlet. Extra fcap. 8vo. *stiff covers*, 2s.
- 5. Bacon.** Advancement of Learning. Edited by W. Aldis Wright, M.A. Extra fcap. 8vo. cloth, 4s. 6d.
- 6. Milton.** Poems. Edited by R. C. Browne, M.A., and Associate of King's College, London. 2 vols. *Second Edition.* Ext. fcap. 8vo. cloth, 6s. 6d.
Sold separately, Vol. I. 4s., Vol. II. 3s.
- 7. Dryden.** Stanzas on the Death of Oliver Cromwell; Astraea Redux; Annus Mirabilis; Absalom and Achitophel; Religio Laici; The Hind and the Panther. Edited by W. D. Christie, M.A., Trinity College, Cambridge. Extra fcap. 8vo. cloth, 3s. 6d.
- 8. Bunyan.** Grace Abounding; The Pilgrim's Progress. Edited by E. Venables, M.A., Canon of Lincoln.
- 9. Pope.** With Introduction and Notes. By Mark Pattison, B.D., Rector of Lincoln College, Oxford.
- I. Essay on Man. *Second Edition.* Extra fcap. 8vo. *stiff covers*, 1s. 6d.
 II. Satires and Epistles. Extra fcap. 8vo. *stiff covers*, 2s.
- 10. Johnson.** Rasselas; Lives of Pope and Dryden. Edited by C. H. O. Daniel, M.A., Fellow and Tutor of Worcester College, Oxford.
- 11. Burke.** Thoughts on the Present Discontents; the Two Speeches on America; Reflections on the French Revolution. By E. J. Payne, B.A., Fellow of University College, Oxford. *Nearly ready.*
- 12. Cowper.** The Task, and some of his minor Poems. Edited by H. T. Griffith, M.A., Pembroke College, Oxford. *Nearly ready.*

Published for the University by
MACMILLAN AND CO., LONDON.

The DELEGATES OF THE PRESS invite suggestions and advice from all persons interested in education; and will be thankful for bints, &c., addressed to either the Rev. G. W. KITCHIN, St. Giles's Road East, Oxford, or the SECRETARY TO THE DELEGATES, Clarendon Press, Oxford.

